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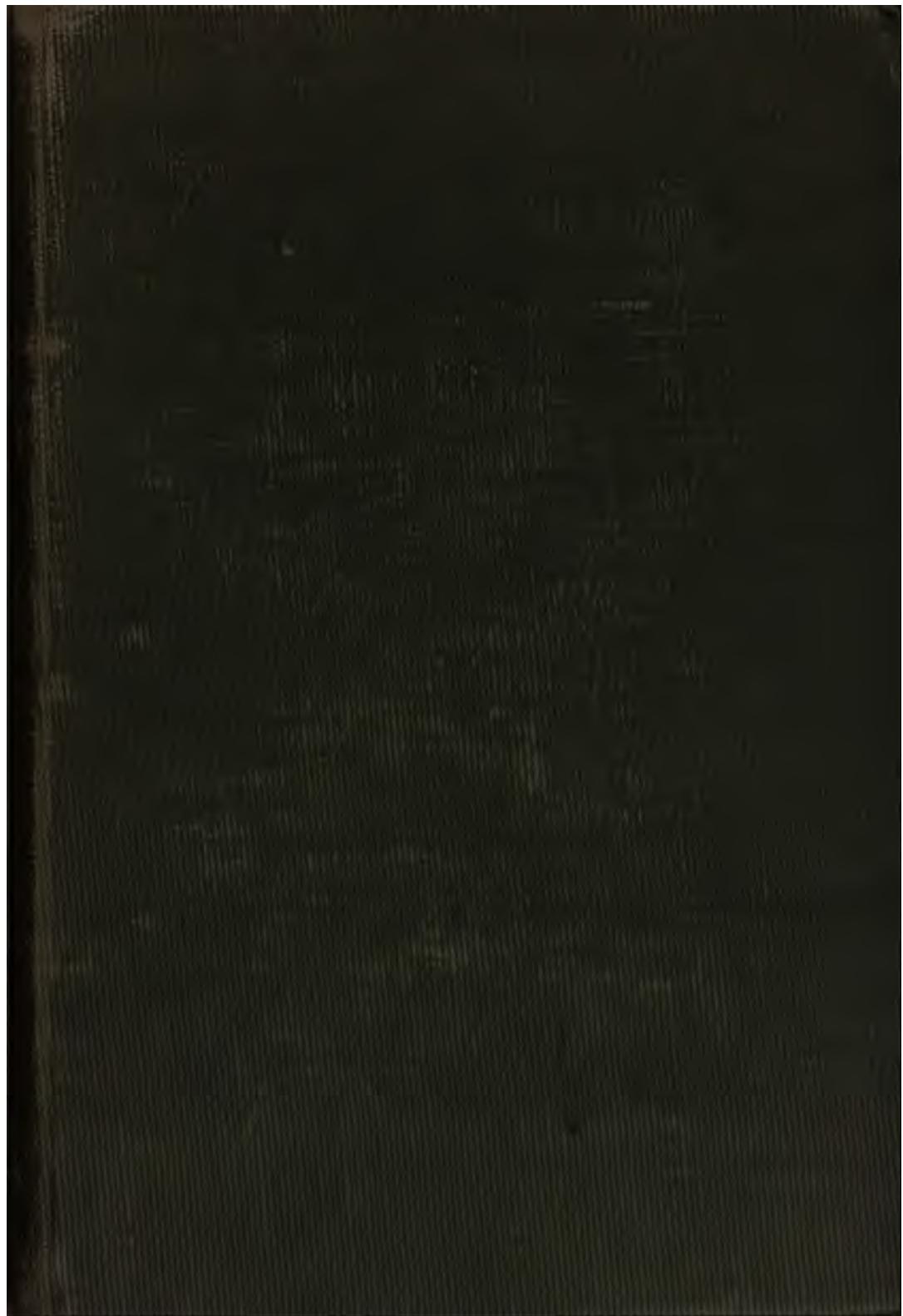
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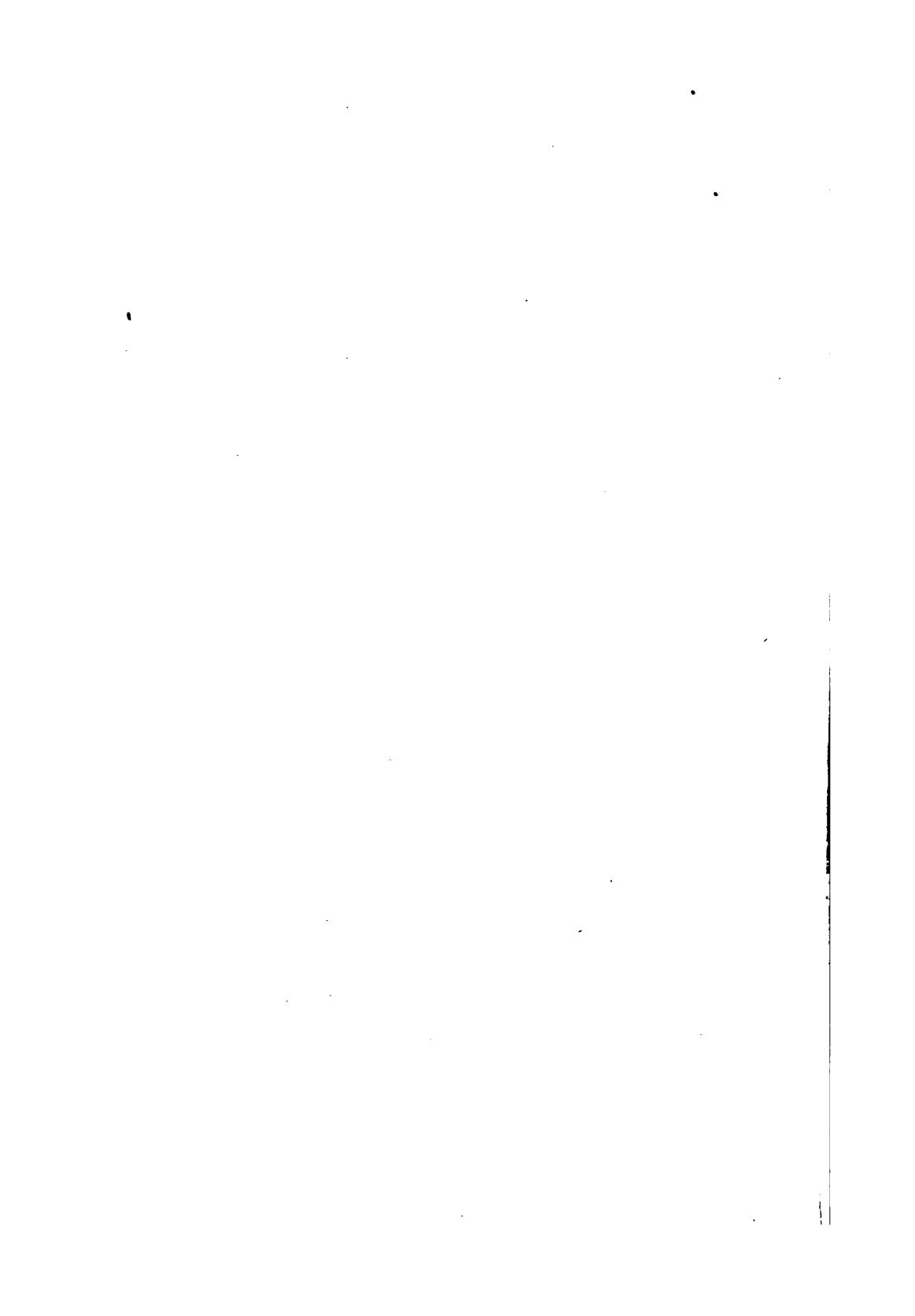


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Science and Health

With

KEY to THE SCRIPTURES

By

MARY BAKER G. EDDY
President of Massachusetts Metaphysical College
AND
Pastor Emeritus of The First Church of Christ, Scientist,
Boston, Mass.

Three Hundred and Ninth Thousand

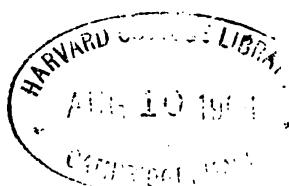
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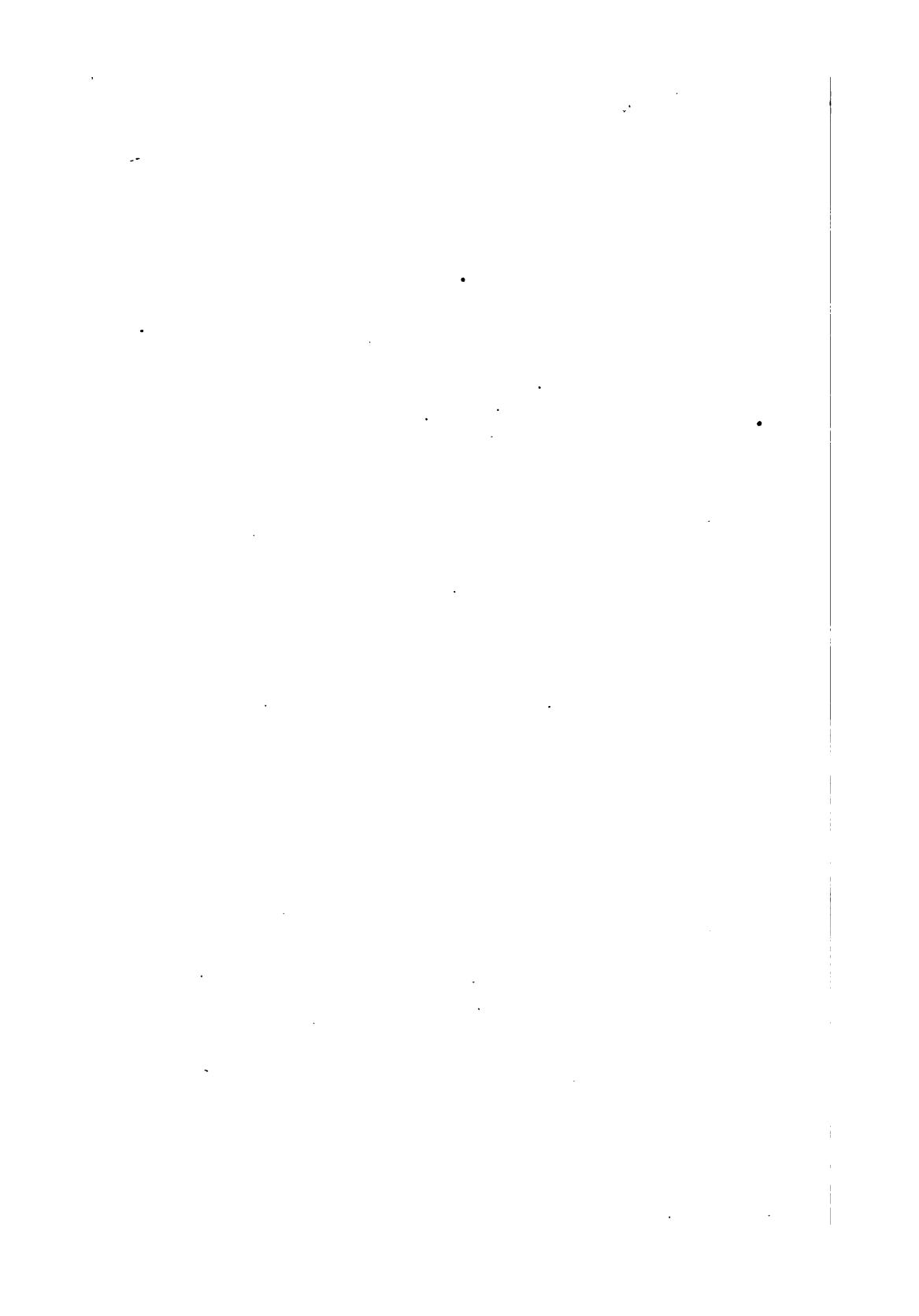
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Ye shall know the truth, and the truth shall make you free.
JOHN viii. 32.

THERE is nothing either good or bad, but thinking makes it so.
SHAKESPEARE.

I, I, I, I itself, I,
The inside and outside, the what and the why,
The when and the where, the low and the high,
All I, I, I, I itself, I.

ANONYMOUS.

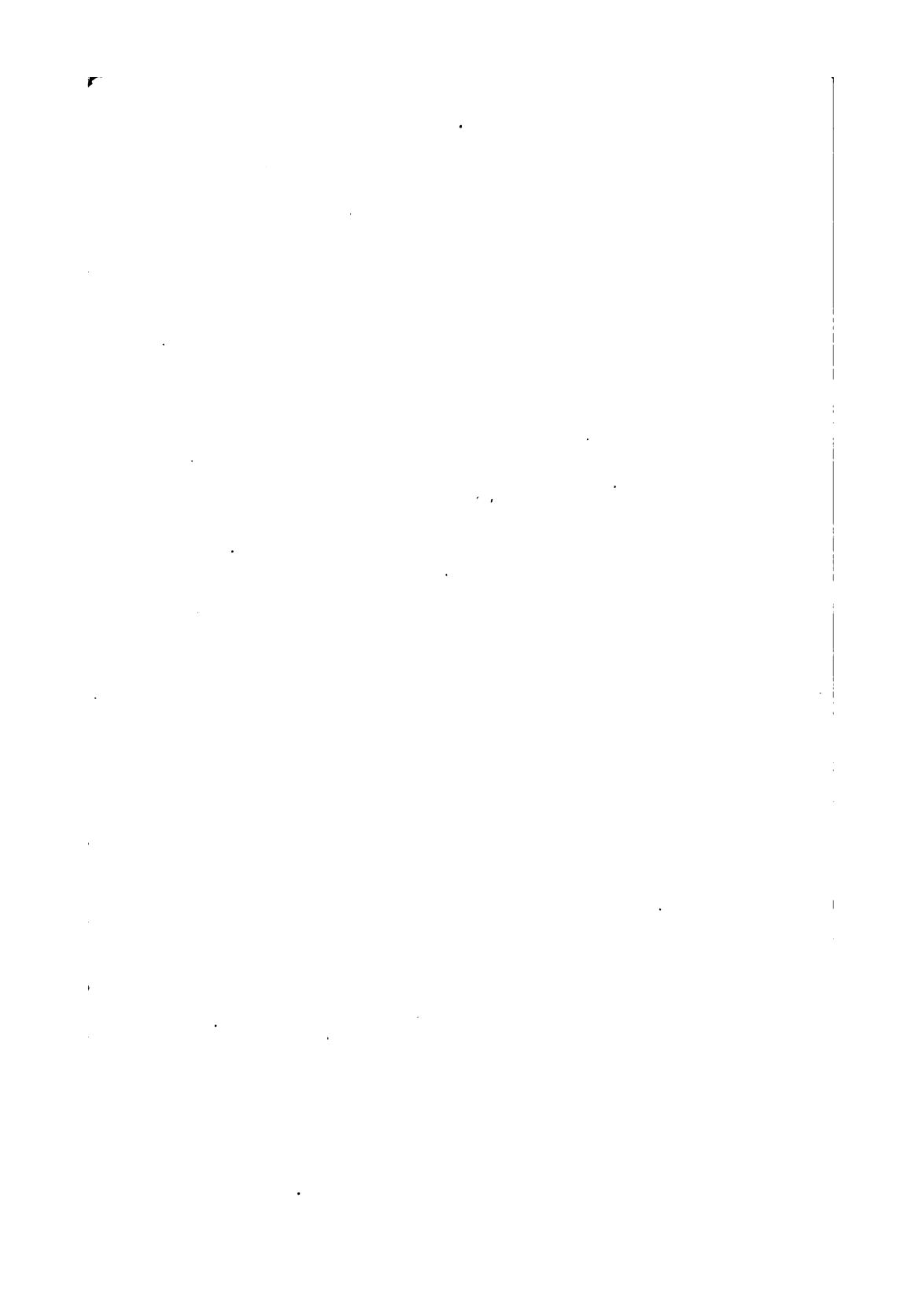


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P R E F A C E.

TO those leaning on the sustaining infinite, to-day 1
is big with blessings. The wakeful shepherd beholds the first faint morning beams, ere cometh the full 3
radiance of a risen day. So shone the pale star to the prophet-shepherds; yet it traversed the night, and came where, in cradled obscurity, lay the young child who 6
should redeem mortals, and make plain to human understanding the way of salvation. Now across a night of error dawn the morning beams, and shines the guiding 9
star of Truth. The Wisemen are led to behold and follow the daystar of divine Science, lighting the way to eternal harmony. 12

The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity. Contentment with the past and the 15
cold conventionality of materialism are crumbling away. Ignorance of God is no longer the stepping-stone to faith. The only guarantee of obedience is a right apprehension of Him whom to know aright is Life eternal. Though empires fall, "The Lord shall reign forever."

A book introduces new thoughts, but cannot make 21
them speedily understood. It is the task of the sturdy pioneer to hew the tall oak, and to cut the rough granite. Future ages must declare what the pioneer 24
has accomplished.

Since the author's discovery of the adaptation of

1 Truth to the treatment of disease as well as of sin, her
system has been fully tested, and has not been found
3 wanting; but to reach the heights of Christian Science
man must live in obedience to its divine Principle. To
develop the full might of this Science, the discords of
6 corporeal sense must yield to the harmony of spiritual
sense; even as the science of sound corrects false tones
caught by the ear, and gives sweet concord to music.

9 Theology and physics teach that both Spirit and
matter are real and good; whereas the fact is that one is
good and real, and the other is its opposite. The ques-
12 tion, What is Truth? is answered by demonstration,—
by healing both disease and sin; and this shows that
Christian healing confers the most health and makes the
15 best men. On this basis Christian Science will have a
fair fight. Sickness has been fought for centuries by
doctors using material remedies; but the question arises.

18 Is there less sickness because of these practitioners? A
vigorous 'No' is the response deducible from two connate
facts, — the reputed longevity of the Antediluvians, and
21 the rapid multiplication and increased violence of diseases
since the flood.

In the author's work, RETROSPECTION AND INTRO-
24 SPECTION, may be found a biographical sketch, narrating
experiences which led her, in the year 1866, to the dis-
covery of the system which she denominated Christian
27 Science. As early as 1862 she began to write down and
give to friends the results of her Scriptural study, for
the Bible was her sole teacher; but these compositions
30 were crude, — the first steps of a child in the newly dis-
covered world of Spirit.

She also began to jot down her thoughts on the main

subject; but these jottings were only infantile lisplings ¹ of Truth. A child drinks in the outward world through the eyes, and rejoices in the draught. He is as sure of ³ the world's existence as of his own; yet he cannot describe it. He finds a few words, and with these he stammeringly attempts the conveyance of his feeling. ⁶ Later, the tongue voices the more definite thought, though still imperfectly.

So was it with the author. As a certain poet says of ⁹ himself, she "lisped in numbers, for the numbers came." Certain essays written at that early date, are still in circulation among her first pupils; but they are feeble ¹² attempts to state the Principle and practice of Christian healing, and are not complete nor satisfactory expositions of Truth. To-day, though rejoicing in some progress, ¹⁵ she finds herself still a willing disciple at the heavenly gate, waiting for the Mind of Christ.

Her first pamphlet on Christian Science was copy-¹⁸ righted in 1870; but it did not appear in print until 1876, as she had learned that this Science must be demonstrated by healing, before a work on the subject ²¹ could be profitably studied. From 1867 until 1875 copies were, however, in friendly circulation.

Before writing this work, SCIENCE AND HEALTH, she ²⁴ made copious notes of Scriptural exposition, which have never been published. This was between the years 1867 and 1868. These efforts show her ignorance of ²⁷ the great subject up to that time, and the degrees by which she came at length to the solution of the stupendous Life-problem; but she values them as a parent ³⁰ may treasure the memorials of a child's growth, and would not have them changed.

1 The first edition of SCIENCE AND HEALTH was published in 1875. Various books on mental healing have
3 since been issued, most of which are incorrect in theory and filled with plagiarisms from SCIENCE AND HEALTH. They regard the human mind as a healing agent;
6 whereas this mind is not a factor in the Principle of Christian Science. A few books, however, which are based on this book, are useful.

9 The author has not compromised conscience to suit the general drift of thought, but bluntly and honestly given the text of Truth. There has been no effort on
12 her part to embellish, elaborate, or treat in full detail so infinite a theme. By thousands of well-authenticated cases of healing, herself and her students have proven
15 the worth of her teachings. These for the most part have been cases abandoned as hopeless by regular medical attendants. Few invalids will turn to God till all
18 physical supports have failed, because there is so little faith in His disposition and power to heal disease.

The divine Principle of healing is proven in the
21 personal experience of any sincere seeker of Truth. Its purpose is good, and its practice is more safe and potent than that of any other sanitary method. The unbiased
24 Christian thought is soonest touched by Truth, and convinced of it. Those only quarrel with her method who have not understood her meaning, or discerning the
27 truth, come not to the light lest their works should be reproved. No intellectual proficiency is requisite in the learner, but sound morals are most desirable.

30 Many imagine that the phenomena of physical healing in Christian Science present only a phase of the action of the human mind, which in some unexplained way

results in the cure of sickness. On the contrary, Christian Science rationally explains that all other pathological methods are the fruits of human faith in matter,— 1
in the workings, not of Spirit, but of the fleshly mind, 3
which must yield to Science.

The physical healing of Christian Science results now, 6
as in Jesus' time, from the operation of divine Principle,
before which sin and disease lose their reality in human
consciousness, and so disappear as naturally and as 9
necessarily as darkness gives place to light, and sin to
reformation. Now, as then, his mighty works are not
supernatural, but supremely natural. They are the sign 12
of Immanuel, or "God with us,"—a divine influence
ever present in human consciousness, and repeating it-
self coming now again, as was promised aforetime, 15

To preach deliverance to the captives [of sense],
And recovering of sight to the blind,
To set at liberty them that are bruised.

18

When God called her to proclaim His Gospel to this
age, there came also the charge to plant and water His
vineyard.

21

The first school of Christian Science Mind-healing
was begun by the author in Lynn, Massachusetts, about
the year 1867, with only one student. In 1881, she 24
opened the Massachusetts Metaphysical College, in Bos-
ton, under the seal of the Commonwealth,—a law rela-
tive to colleges having been passed, which enabled her 27
to get this institution chartered for medical purposes.
No charters were granted to Christian Scientists for
such institutions after 1883; and up to that date, hers 30
was the only College of this character which had ever

1 been established in the United States, where Christian
Science was first introduced.
3 During seven years over four thousand students were
taught by the author in this College. Meanwhile she
was pastor of the first established Church of Christ,
6 Scientist; President of the first Christian Scientist Association, convening monthly; publisher of her own works; and (for a portion of this time) sole editor and publisher
9 of the Christian Science Journal, the first periodical issued by Christian Scientists. She closed her College, October 29, 1889, in the height of its prosperity, with a
12 deep-lying conviction that the next two years of her life should be given to the preparation of the revision, in 1891, of **SCIENCE AND HEALTH**. She retained her charter,
15 and, as its President, reopened the College in 1899 as auxiliary to her church.

In the spirit of Christ's charity,—as one who "hopeth
18 all things, endureth all things," and is joyful to bear consolation to the sorrowing, and healing to the sick,—she commits these pages to honest seekers for Truth.

MARY BAKER G. EDDY.

NOTE. — *The author takes no patients,
and declines medical consultation.*

SCIENCE AND HEALTH.

CHAPTER I.

PRAYER.

For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea ; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass ; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.

Your Father knoweth what things ye have need of, before ye ask Him. — CHRIST JESUS.

THE prayer that reclaims the sinner and heals the 1
sick, is an absolute faith that all things are
possible to God, — a spiritual understanding of Him, — 3
an unselfed love. Regardless of what another may say
or think on this subject, I speak from experience.
Prayer, watching, and working, combined with self- 6
immolation, are God's gracious means for accomplishing
whatever has been done successfully for the Christiani- 8
zation and health of mankind. 9

Thoughts unspoken are not unknown to the divine
Mind. Desire is prayer; and no loss can occur from
trusting God with our desires, that they may be moulded 12
and exalted before they take form in audible word, and
in deeds. 1

1 What are the motives for prayer? Do we pray to make ourselves better, or to benefit those who hear us; 3 ^{Right} motives. to enlighten the infinite, or to be heard of men? Are we benefited by praying? Yes, the desire which goes forth hungering after righteousness 6 is blessed of our Father, and it does not return unto us void.

God is not moved by the breath of praise to do more than He has already done; nor can the infinite do less than bestow all good, since He is unchanging Deity un-changeable. wisdom and Love. We can do more for ourselves by humble fervent petitions; but the All-loving does not grant them simply on the ground of lip-service, 12 for He already knows all.

15 Prayer cannot change the Science of being, but it does bring us into harmony with it. Goodness reaches the demonstration of Truth. A request that another may 18 work for us never does our work. The habit of pleading with the divine Mind, as one pleads with a human being, perpetuates the belief in God as 21 manly circumscribed, — an error which impedes spiritual growth.

God is Love. Can we ask Him to be more? God is 24 intelligence. Can we inform the infinite Mind, or tell Him anything He does not already comprehend? Do we hope to change perfection? 27 Shall we plead for more at the open fount, which always pours forth more than we receive? The un-spoken desire does bring us nearer the source of all 30 existence and blessedness.

Asking God to *be* God is a vain repetition. God is "the same yesterday, and to-day, and forever;" and

He who is immutably right will do right, without being 1
reminded of His province. The wisdom of man is not
sufficient to warrant him in advising God. 3

Who would stand before a blackboard, and pray the
principle of mathematics to work out the problem ?
The rule is already established, and it is our 6
task to work out the solution. Shall we ask ^{The spiritual} _{mathematics.}
the divine Principle of all goodness to do His own
work ? His work is done ; and we have only to avail 9
ourselves of God's rule, in order to receive the blessing
thereof.

The Divine Being must be reflected by man, — else man 12
is not the image and likeness of the patient, tender, and
true, the one "altogether lovely ;" but to understand
God is the work of eternity, and demands absolute con- 15
secration of thought and energy.

How empty are our conceptions of Deity ! We admit
theoretically that God is good, omnipotent, omnipresent, 18
infinite, and then we try to give information ^{Prayerful} _{ingratitude.}
to this infinite Mind ; and plead for unmerited
pardon, and a liberal outpouring of benefactions. Are we 21
really grateful for the good already received ? Then we
shall avail ourselves of the blessings we have, and thus
be fitted to receive more. Gratitude is much more than 24
a verbal expression of thanks. Action expresses more
gratitude than speech.

If we are ungrateful for Life, Truth, and Love, and 27
yet return thanks to God for all blessings, we are insin-
cere ; and incur the sharp censure our Master pronounces
on hypocrites. In such a case the only acceptable prayer 30
is to put the finger on the lips and remember our bless-
ings. While the heart is far from divine Truth and

1 Love, we cannot conceal the ingratitude of barren lives, for God knoweth all things.

3 What we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, ^{Efficacious} love, and good deeds. To keep the commandments of our Master and follow his example, is our proper debt to him, and the only worthy evidence of our gratitude for all he has done. Outward worship is not of itself sufficient to express loyal and heartfelt gratitude, since he has said: "If ye love me, keep my commandments."

12 The habitual struggle to be always good, is unceasing prayer. Its motives are made manifest in the blessings they bring,—which, if not acknowledged in audible words, attest our worthiness to be made partakers of Love.

Simply asking that we may love God will never make us love Him; but the longing to be better and holier,—

18 ^{Watchfulness} expressed in daily watchfulness, and in striving requisite. to assimilate more of the divine character,— this will mould and fashion us anew, until we awake in

21 His likeness. We reach the Science of Christianity through demonstration of the divine nature; but in this wicked world goodness will "be evil spoken of," and

24 patience must work experience.

Audible prayer can never do the works of spiritual understanding, which regenerates; but silent prayer, ^{Veritable} watchfulness, and devout obedience, enable

27 ^{devotion.} us to follow Jesus' example. Long prayers, superstition, and creeds, may clip the strong pinions of

30 love, and clothe religion in human robes. They materialize worship, hinder the Spirit, and keep man from demonstrating his power over error.

Sorrow for wrong-doing is but one step towards reform, and the very easiest step. The next and great step required by wisdom is the test of our ^{Sorrow and reformation.} 1 sincerity, — namely, reformation. To this end we are placed under the stress of circumstances. Temptation bids us repeat the offence, and woe comes 6 in return for what is done. So it will ever be, till we learn that there is no discount in the law of justice, and that we must pay “the uttermost farthing.” The measure ye mete “shall be measured to you again,” and it will be full “and running over.” 9

Saints and sinners get their full award, but not always in this world. The followers of Christ drank his cup. Ingratitude and persecution filled it to the brim ; but God pours the riches of His love into the understanding and affections, giving us strength according to our day. Sinners flourish “like a green bay tree ;” but, looking farther, the Psalmist could see their end, — 18 namely, the destruction of sin through suffering.

Prayer is not to be used, as a confessional, to cancel sin. This error would impede true religion. Sin is for- 21 given, only as it is destroyed by Christ, — ^{Cancellation of human sin.} Truth and Life. If prayer nourishes the belief that sin is cancelled, and that man is made better 24 by merely praying, it is an evil. He grows worse who continues in sin because he thinks himself forgiven.

An apostle says that the Son of God [Christ] came to 27 “destroy the *works* of the devil.” We should follow our divine Exemplar, and seek the destruction ^{Diabolism destroyed.} 30 of all evil works, error and disease included. We cannot escape the penalty due for sin. The Scriptures say, that if we deny Christ, “he also will deny us.”

1 The divine Love corrects and governs man. Men may pardon, but this divine Principle alone reforms the sinner. God is not separate from the wisdom He bestows. The talents He gives we must improve. Calling on Him to forgive our work, badly done or left undone, implies the vain supposition that we have nothing to do but to ask pardon, and that afterwards we shall be free to repeat the offence.

3 ^{Pardon and amendment.} 9 To cause suffering, as the result of sin, is the means of destroying sin. Every supposed pleasure in sin will furnish more than its equivalent of pain, until belief in material life and sin is destroyed. To reach heaven, the harmony of being, we must understand the divine Principle of being.

15 "God is Love." More than this we cannot ask; higher we cannot look; farther we cannot go. To suppose that God forgives or punishes sin, 18 according as His mercy is sought or unsought, is to misunderstand Love and make prayer the safety-valve for wrong-doing.

21 Jesus uncovered and rebuked sin before he cast it out. Of a sick woman he said that Satan had bound her; and to Peter he said, "Thou art an offence unto me." He came teaching and showing men how to destroy sin, sickness, and death. He said of the fruitless tree, "It is hewn down."

24 ^{Divine severity.} 27 It is believed by many that a certain magistrate, who lived in the time of Jesus, left this record: "His rebuke is fearful." The strong language of our Master confirms 30 this description.

The only civil sentence which he had for error was, "Get thee behind me, Satan." Still stronger evidence

that Jesus' reproof was pointed and pungent is in his 1 own words, — showing the necessity for such forcible utterance, when he cast out devils and healed the sick 3 and sinful. The relinquishment of error deprives material sense of its false claims.

Audible prayer is impressive; it gives momentary 6 solemnity and elevation to thought; but does it produce any lasting benefit? Looking deeply into ^{Audible} these things, we find that "a zeal . . . not ^{praying.}" 9 according to knowledge," gives occasion for reaction unfavorable to spiritual growth, sober resolve, and wholesome perception of God's requirements. The motives 12 for verbal prayer may embrace too much love of applause to induce or encourage Christian sentiment.

Physical sensation, not Soul, produces material ecstasy, 15 and emotions. If spiritual sense always guided men at such times, there would grow out of those ^{Emotional} ecstatic moments a higher experience and a ^{utterances.} 18 better life, with more devout self-abnegation, and purity. A self-satisfied ventilation of fervent sentiments never makes a Christian. God is not influenced by man. The 21 "divine ear" is not an auditorial nerve. It is the all-hearing and all-knowing Mind, to whom each want of man is always known, and by whom it will be supplied. 24

The danger from audible prayer is, that it may lead us into temptation. By it we may become involuntary hypocrites, uttering desires which are not 27 real, and consoling ourselves in the midst of sin, with the recollection that we have prayed over it, — or mean to ask forgiveness at some later day. 30 Hypocrisy is fatal to religion.

A wordy prayer may afford a quiet sense of self-justi-

Danger
from audible
prayer.

1 fication, though it makes the sinner a hypocrite. We
2 never need despair of an honest heart; but there is little
3 hope for those who only come spasmodically face to face
4 with their wickedness, and then seek to hide it. Their
5 prayers are indexes which do not correspond with their
6 character. They hold secret fellowship with sin; and
7 such externals are spoken of by Jesus as "like unto
8 whitened sepulchres . . . full of all uncleanness."

9 If a man, though apparently fervent and prayerful, is
10 impure, and therefore insincere, what must be the
11 ^{Aspiration and love.} comment upon him? If he had reached the
12 loftiness of his prayer, there would be no
13 occasion for such comment. If we feel the aspiration,
14 humility, gratitude, and love which our words express,—
15 this God accepts; and it is wise not to try to deceive our-
16 selves or others, for "there is nothing covered that shall
17 not be revealed." Professions and audible prayers are
18 like charity in one respect,—they "cover the multitude
19 of sins." Praying for humility, with whatever fervency
20 of expression, does not always mean a desire for it. If
21 we turn away from the poor, we are not ready to receive
22 the reward of Him who blesses the poor. We confess
23 to having a very wicked heart, and ask that it may be
24 laid bare before us; but do we not already know more of
25 this heart than we are willing to have our neighbor see?

26 We ought to examine ourselves, and learn what is the
27 affection and purpose of the heart; for this alone can
28 ^{Searching the heart.} show us what we honestly are. If a friend
29 informs us of a fault, do we listen to the
30 rebuke patiently, and credit what is said? Do we not
31 rather give thanks that we are "not as other men"?
32 During many years the author has been most grateful for

merited rebuke. The sting lies in unmerited censure, — 1
in the falsehood which does no one any good.

The test of all prayer lies in the answer to these ques- 3
tions: Do we love our neighbor better because of this
asking? Do we pursue the old selfishness, ^{Summit of} aspiration. 6
satisfied with having prayed for something
better, though we give no evidence of the sincerity of
our requests by living consistently with our prayer? If
selfishness has given place to kindness, we shall regard 9
our neighbor unselfishly, and bless them that curse us;
but we shall never meet this great duty by simply ask-
ing that it may be done. There is a cross to be taken 12
up, before we can enjoy the fruition of our hope and
faith.

Dost thou "love the Lord thy God with all thy heart, 15
and with all thy soul, and with all thy mind"? This
command includes much, — even the surren- ^{Practical} religion. 18
der of all merely material sensation, affection
and worship. This is the El Dorado of Christianity.
It involves the Science of Life, and recognizes only the
divine control of Spirit, wherein Soul is our master, and 21
material sense and human will have no place.

Are you willing to leave all for Christ, for Truth, and
so be counted among sinners? No! Do you really desire 24
to attain this point? No! Then why make ^{The chalice} _{sacrificial}
long prayers about it, and ask to be Christians,
since you care not to tread in the footsteps of our dear 27
Master? If unwilling to follow his example, wherefore
pray with the lips that you may be partakers of his
nature? Consistent prayer is the desire to do right. 30
Prayer means that we desire to, and will, walk in the
light so far as we receive it, even though with bleeding

1 footsteps, and waiting patiently on the Lord, will leave our real desires to be rewarded by Him.

3 The world must grow to the spiritual understanding of prayer. If good enough to profit by Jesus' cup of earthly sorrows, God will sustain us under these sorrows. Until 6 we are thus divinely qualified, and willing to drink his cup, millions of vain repetitions will never pour into prayer the unction of Spirit, in demonstration of power, 9 and "with signs following." Christian Science reveals a necessity for overcoming the world, the flesh and evil, and thus destroying all error.

12 Seeking is not sufficient. It is striving which enables us to enter. Spiritual attainments open the door to a higher understanding of the divine Life.

15 One of the forms of worship in Thibet is to carry a praying-machine through the streets, and stop at the 18 ^{Perfunctory} doors to earn a penny by grinding out a ^{prayers.} prayer; while the advance guard of progress has paid for prayer the price of prosecution.

Experience teaches us that we do not always receive 21 the blessings we ask for in prayer. There is some mis-
^{Asking} apprehension of the source and means of all ^{amiss.} goodness and blessedness, or we should cer-
24 tainly receive what we ask for. The Scriptures say:
"Ye ask, and receive not, because ye ask amiss, that ye
may consume it upon your lusts." What we desire and
27 ask for, it is not always best for us to receive. In this
case infinite Love will not grant the request. Do you
ask wisdom to be merciful, and not punish sin? Then
30 "ye ask amiss." Without punishment, sin would mul-
tiply. Jesus' prayer, "forgive us our debts," specified

also the terms of forgiveness. When forgiving the adul- 1
terous woman he said, "Go, and sin no more."

A magistrate sometimes remits the penalty, but this 3
may be no moral benefit to the criminal; and at best, it
only saves him from one form of punishment. <sup>Remission
of penalty.</sup> 6
The moral law, which has the right to acquit
or condemn, always demands restitution, before mortals
can "go up higher." Broken law brings penalty, in
order to compel this progress. 9

Mere legal pardon (and there is no other, for divine
Principle never pardons our sins or mistakes till they
are corrected) leaves the offender free to re- <sup>Truth anni-
hilates error.</sup> 12
peat the offence; if, indeed, he has not already
suffered sufficiently from vice to make him turn from it
with loathing. Truth bestows no pardon upon error, 15
but wipes it out in the most effectual manner. Jesus
suffered for our sins, not to annul the divine sentence
against an individual's sin, but to show that sin must 18
bring inevitable suffering.

Petitions only bring to mortals the results of their own
faith. We know that a desire for holiness is requisite 21
in order to gain it; but if we desire holiness <sup>Desire for
holiness.</sup>
above all else, we shall sacrifice everything
for it. We must be willing to do this, that we may 24
walk securely in the only practical road to holiness.
Prayer alone cannot change the unalterable Truth, or
give us an understanding of it; but prayer coupled with 27
a fervent habitual desire to know and do the will of God
will bring us into all Truth. Such a desire has little
need of audible expression. It is best expressed in 30
thought and life.

"The prayer of faith shall save the sick," says the

1 Scripture. What is this healing prayer? A mere request that God will heal the sick has no power to

3 ^{Prayer for} gain more of the divine presence than is ^{the sick.} always at hand. The beneficial effect of such prayer for the sick is on the human mind, making it act

6 more powerfully on the body through a blind faith in God. This, however, is one belief casting out another, — a belief in the unknown casting out a belief in sickness. It is neither Science nor Truth itself which does this; nor is it the human understanding of the divine healing Principle as manifested in Jesus, whose humble

12 prayers were deep and conscientious protests of Truth,— of man's likeness to God, his unity with Truth and Love.

15 Prayer to a corporeal God affects the sick like a drug, having no efficacy of its own, but borrowing its power from human faith and belief. The drug does nothing,

18 because it has no intelligence. It is a mortal belief, not divine Principle or Love, which causes a drug to be apparently either poisonous or sanative.

21 This common custom of praying for the recovery of the sick, finds help in blind belief; whereas help should come from the enlightened understanding. Changes

24 in belief may go on indefinitely; but they are the merchandise of human thought, and not the outgrowth of divine Science.

27 Does Deity interpose in behalf of one worshipper, and yet not help another who offers the same measure of

30 ^{Love impartial and universal.} pray, or are prayed for audibly, only petitioners (*per se* or by proxy) should get well. Now in divine Science, wherein prayers are mental, *all* may avail them-

selves of God as "a very present help in trouble." Love 1 is impartial and universal in its adaptation and bestowals. It is the open fount which cries, "Ho, every one 3 that thirsteth, come ye to the waters."

In public prayer we often go beyond our convictions, beyond the honest standpoint of fervent desire. If we 6 are not secretly yearning and openly striving <sup>Public ex-
aggerations.</sup> for the accomplishment of all we ask, our prayers are "vain repetitions," such as the heathen use. 9 If our petitions are sincere, we labor for what we ask; and our Father, who seeth in secret, will reward us openly. Can the mere public expression of our desires 12 increase them? Do we gain the omnipotent ear sooner by words than by thoughts? Even if prayer is sincere, God knows our need before we tell Him or our 15 fellow-beings about it. If we cherish the desire honestly and silently and humbly, God will bless it, and we shall incur less risk of overwhelming our real wishes 18 in a torrent of words.

• If we pray to God as a corporeal person, this will prevent us from relinquishing the human doubts and fears 21 which attend such a belief; and so we cannot <sup>Corporeal
Ignorance.</sup> grasp the wonders wrought by infinite, incorporeal Love, to whom all things are possible. Because 24 of human ignorance of the divine Principle, Love, the Father of all is represented as a corporeal creator; hence men recognize themselves as merely physical, and are 27 ignorant of man as His image or reflection, and of man's eternal incorporeal existence. The world of error is ignorant of the world of Truth, — blind to the reality 30 of man's existence, for the world of sensation is ignorant of life in Soul not in body.

1 If we are sensibly with the body, and regard omnipotence as a corporeal, material person, whose ear we would
3 ^{Bodily} gain, we are not "absent from the body," and presence. "present with the Lord," in the demonstration of Spirit. We cannot "serve two masters." To
6 be "present with the Lord" is not to have mere emotional ecstasy or faith, but to have the actual demonstration and understanding of Life as revealed in Christian
9 Science. To be "with the Lord" is to be in obedience to the law of God, to be absolutely governed by divine Love, by Spirit, not by matter.

12 Become conscious for a single moment that Life and intelligence are purely spiritual,—neither in nor of matter,—and the body will then utter no ^{Spiritualized} consciousness. complaints. If suffering from a belief in sickness, you will find yourself suddenly well. Sorrow is turned into joy when the body is controlled by spiritual Life, Truth, and Love. Hence the hope of the promise Jesus bestows: "He that believeth on me, the works that I do shall he do also; . . . because I
15 go unto my Father,"—[because the Ego is absent from the body, and present with Truth and Love.] The Lord's Prayer is the prayer of Soul, not of material
18 sense.

24 Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man's dominion over the whole earth. This understanding casts out error and heals the sick, and with it you may speak "as one
27 so having authority."

20 "When thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in

secret; and thy Father, which seeth in secret, shall reward thee openly."

So spake Jesus. The closet typifies the sanctuary of Spirit, whose door shuts out sinful sense but opens to Truth, Life, and Love. Closed to error, it is open to Truth, and *vice versa*. The Father in secret is unseen to the physical senses; but He knows all things, and rewards according to motives, not according to speech. To enter into the heart of prayer, the door of the erring senses must be closed. Lips must be mute and materialism silent, that man may have audience with Spirit, the divine Principle, Love, which destroys all error.

In order to pray aright, we must enter into the closet and shut the door. We must close the lips and silence the material senses. In the quiet ^{spiritual} sanctuary of earnest longings, we must deny sin and ^{effectual} invocation. plead God's alness. We must resolve to take up the cross, and go forth with honest hearts, to work and watch for wisdom, Truth, and Love. We must "pray without ceasing." Such prayer is answered, inasmuch as we put our desires into practice. The Master's injunction is, that we pray in secret, and let our lives attest our sincerity.

Christians rejoice in secret beauty and bounty, hidden from the world, but known to God. Self-forgetfulness, purity, and affection, are constant prayers. Practice, not profession,—understanding, not belief,—gain the ear and right hand of omnipotence; and they assuredly call down infinite blessings. Trustworthiness is the foundation of enlightened faith. Without a fitness for holiness we cannot receive it.

1 A great sacrifice of material things must precede this advanced spiritual understanding. The highest prayer
3 ^{Loftiest} is not one of faith merely; it is demonstra-
adoration. Such prayer heals sickness, and must
destroy sin and death. It distinguishes between the
6 falsity of sinful sense and Truth that is sinless.

Our Master taught his disciples one brief prayer, which we name, after him, the Lord's Prayer. Our Mas-
9 ^{The prayer of} ter said, "After this manner therefore pray
^{Jesus Christ.} ye," and then he gave that prayer which cov-
ers all human needs. There is indeed some doubt
12 among Bible scholars, whether the last line is not an
addition to the prayer, by a later copyist; but this does
not affect the meaning of the prayer itself.

15 In the phrase, "Deliver us from evil," the original properly reads, "Deliver us from the evil one." This reading strengthens our scientific apprehension of the
18 petition; for Christian Science teaches us that "the evil one," or one evil, is but another name for the first lie and all liars.

21 Only as we rise above all material sensuousness and sin, can we reach the heaven-born aspiration and spiritual consciousness which is indicated in the Lord's
24 Prayer, and instantaneously heals the sick.

Here let me give what I understand to be the spiritual sense of the Lord's Prayer:

27 Our Father which art in heaven,

Our Father-Mother God, all-harmonious,

Hallowed be Thy name.

30 Adorable One.

Thy kingdom come.

Thy kingdom is within us, Thou art ever-present.

Thy will be done in earth, as it is in heaven.

1

Enable us to know, — as in heaven, so on earth, — God is supreme.

8

Give us this day our daily bread ;

Give us grace for to-day ; feed the famished affections ;

And forgive us our debts, as we forgive our debtors.

6

And infinite Love is reflected in love ;

And lead us not into temptation, but deliver us from evil ;

And Love leadeth us not into temptation, but delivereth us from sin, disease, and death.

9

For Thine is the kingdom, and the power, and the glory,
forever.

12

For God is now and forever all Life, Truth, and Love.

CHAPTER II.

ATONEMENT AND EUCHARIST.

And they that are Christ's have crucified the flesh with the affections and lusts. — PAUL.

For Christ sent me not to baptize, but to preach the Gospel. — PAUL.

For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. — JESUS.

1 **A**TONEMENT is the exemplification of man's unity with God, whereby he reflects divine Truth, Life, 3 and Love. Jesus of Nazareth taught and demonstrated this oneness with the Father, and for this we owe him 5 ^{Divine oneness.} endless homage. His mission was both individual and collective. He did Life's work 6 aright, not only in justice to himself, but in mercy to mortals, — to show them how to do theirs, but not to do 9 it for them or relieve them of a single responsibility. He acted boldly, against the accredited evidence of the 11 senses, against Pharisaical creeds and practices, and refuted all opponents with his healing power.

The atonement of Christ reconciles man to God, not God to man; for the divine Principle of Christ is God, 15 ^{Human re-} and how can God propitiate Himself? How ^{conciliation.} can the Christ-heart reach higher than itself?

The fountain can rise no higher than its source. Christ 18 could conciliate no nature above his own, derived from

the eternal Love. It was therefore Christ's purpose to 1
reconcile man to God, not God to man. Love and
Truth are not at war with God's image and likeness. 3
Man cannot exceed divine Love, and so atone for him-
self. Even Christ could not reconcile Truth to error,
for they are irreconcilable. Jesus aided in reconciling 6
man to God, by giving man a truer sense of Love, the
divine Principle of his teachings, which would redeem
man from under the law of matter, sin, and death, by the 9
law of Spirit, — the law of divine Love.

The Master forbore not to speak the whole truth,
declaring precisely what would destroy sickness, sin, 12
and death; although his teaching set households at
variance, and brought to their material beliefs not peace,
but a sword. 15

Every pang of repentance and suffering, every effort
for reform, every good thought and deed, will help us to
understand Jesus' atonement for sin, and aid ^{Efficacious} 18
its efficacy; but if the sinner continues to ^{repentance.}
pray and repent, sin and be sorry, he hath little part in
the atonement, — in the *at-one-ment* with God, — for he 21
lacks the practical repentance which reforms the heart,
and enables man to do the will of wisdom. Those who
cannot demonstrate, at least in part, the divine Principle 24
of the teachings and practice of our Master, have no part
in God. If living in disobedience to Him, we ought
to feel no security, although God is good and man is 27
repentant.

Jesus urged the commandment, "Thou shalt have no
other gods before me," which may be rendered: ^{Jesus' sin-} 30
Thou shalt have no belief of Life as mortal; ^{less career.}
thou shalt not know evil, for there is one Life, — even

1 God, good. He rendered "unto Cæsar the things which are Cæsar's, and unto God the things that are 3 God's." He finally paid no homage to forms of doctrine or theories of man, but acted and spake as he was moved, not by spirits, but by Spirit.

6 To the ritualistic priest and hypocritical Pharisee he said, "The publicans and the harlots go into the kingdom of God before you." His history made a new 9 calendar, which we call the Christian era; but he established no ritualistic worship. He knew that men can be 12 baptized, partake of the Eucharist, support the clergy, observe the Sabbath, make long prayers, and yet be sensual and sinful.

Jesus bore our infirmities; he knew the error of mortal 15 belief, and "with his stripes [the rejection of error] Perfect example. we are healed." "Despised and rejected of men," returning blessing for cursing, he taught 18 mortals the opposite of themselves, even the nature of God; and when error felt the power of Truth, the scourge and the cross awaited the great Teacher. Yet he 21 swerved not, well knowing that to obey the divine order and trust God, saves retracing and traversing anew the path from sin to holiness.

24 Material belief is slow to acknowledge what the spiritual fact implies. The truth is the centre of all 27 ^{Behest of the cross.} religion. It commands sure entrance into the realm of Love. St. Paul wrote, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is 30 set before us;" that is, put aside material self and sense, and seek the divine Principle and Science of all healing.

If Truth is overcoming error in your daily walk and 1
conversation, you can finally say, "I have fought a good
fight . . . I have kept the faith," because you ^{Moral} 3
are a better man. This is having our part in ^{victory.}
the at-one-ment with Truth and Love. Christians do
not continue to labor and pray, expecting, because of 6
another's goodness, suffering, and triumph, that they
shall thus reach his harmony and reward.

If the disciple is advancing spiritually, he is striving 9
to enter in, he constantly turns away from material
sense, and looks towards the imperishable things of
Spirit. If honest, he will be in earnest from the start, 12
and so gain a little each day in the right direction, till
at last he finishes his course with joy.

If my friends are going to Europe, while I am *en route* 15
for California, we are not journeying together. We have
separate time-tables to consult, different routes
to pursue. Our paths have diverged at the ^{Inharmonious} 18
very outset, and we have little opportunity to help each
other. On the contrary, if my friends pursue my course,
we have the same railroad guides, and our mutual in- 21
terests are identical; or, if I take up their line of
travel, they will help me on, and our companionship
may continue. 24

Being in sympathy with matter, the worldly man is at
the beck and call of error, and will be attracted thither-
ward. He is like a traveller going westward, ^{Zigzag} 27
for a pleasure-trip. The company is alluring
and the pleasures exciting. After following the sun for
six days, he turns east on the seventh, — satisfied, if he 20
can only imagine himself drifting in the opposite direc-
tion. By-and-by, ashamed of his zigzag course, he would

1 like to borrow the passport of some wiser pilgrim, thinking thereby to find and follow the right road once more.
3 Vibrating like a pendulum between sin and the hope of forgiveness,—selfishness and sensuality causing constant ^{Moral} retrogression,—our moral progress will be
6 slow. Waking to Christ's demand, mortals experience suffering. This causes them, even as drowning men, to make vigorous efforts to save themselves; 9 and through Christ's precious love these efforts are crowned with success.

“Work out your own salvation,” is the demand of 12 Life and Love; for to this end God worketh with you. ^{Wait for} “Occupy till I come!” Wait for your reward, and “be not weary in well doing.” If 15 your endeavors are beset by fearful odds, and you receive no present reward, go not back to error, nor become a sluggard in the race.

18 When the smoke of battle clears away, you will discern the good you have done, and receive according to your deserving. Love is not hasty to deliver us from 21 temptation, for Love means that we shall be tried and purified.

Final deliverance from error—whereby we rejoice in 24 immortality, boundless freedom, and sinless sense—is ^{Deliverance} neither reached through paths of flowers, nor ^{not vicarious.} by pinning one's faith without works, to 27 another's vicarious effort. Whosoever believeth that wrath is righteous, or that divinity is appeased by human suffering, does not understand God.

30 Justice requires reformation of the sinner. Mercy cancels the debt only when justice approves. Revenge is inadmissible. Wrath which is only appeased, is not

destroyed, but partially indulged. Wisdom and Love 1 may require many sacrifices of self, to save us from sin. One sacrifice, however great, is insufficient to ^{Justice and substitution.} 3 pay the debt of sin. The atonement requires constant self-immolation on the sinner's part. That God's wrath should be vented upon His beloved Son is 6 divinely unnatural. Such a theory is man-made. The atonement is a hard problem in theology; but its scientific explanation is, that suffering is an error of sinful 9 sense which Truth destroys, and that eventually both sin and suffering will fall at the feet of everlasting Love.

Rabbinical lore said: "He that taketh one doctrine, 12 firm in faith, has the Holy Ghost dwelling in him." This preaching receives a strong rebuke in ^{Doctrines and faith.} 15 the Scripture, "Faith without works is dead." Faith, if it be mere belief, is as a pendulum swinging between nothing and something, having no fixity. Faith, advanced to spiritual understanding, is the evi- 18 dence gained from Spirit, which rebukes sin of every kind, and establishes the claims of God.

In Hebrew, Greek, Latin, and English, *faith* and the 21 words corresponding thereto, have these two definitions, *trustfulness* and *trustworthiness*. One kind ^{Self-reliance} 24 of faith trusts one's welfare to others. An- ^{and confidence.} other kind of faith understands divine Love and how to work out one's "own salvation, with fear and trembling." "Lord, I believe; help thou mine unbelief!" expresses 27 the helplessness of a blind faith: whereas the injunction, "Believe . . . and thou shalt be saved!" demands self-reliant trustworthiness, which includes spiritual 30 understanding and confides all to God.

The Hebrew verb *to believe* means also *to be firm*, or *to*

1 *be constant.* This certainly applies to Truth and Love, understood and practised. Firmness in error will never
3 save from sin, disease, and death.

Acquaintance with the original texts, and willingness to give up human beliefs (established by hierarchies,
6 ^{Life's healing} and instigated sometimes by the worst passions of men), open the way for Christian Science to be understood, and make the Bible the chart
9 of life, where the buoys, and healing currents of Truth are pointed out.

He to whom "the arm of the Lord" is revealed will
12 believe our report, and rise into newness of life, with
Radical changes. regeneration. This is having part in the atonement; this is the understanding, wherein
15 Jesus suffered and triumphed. The time is not distant when the ordinary theological views of atonement will undergo a great change,—a change as radical as
18 that which has come over popular opinions in regard to predestination and future punishment.

Does erudite theology regard the crucifixion of Jesus
21 as chiefly providing a ready pardon for all sinners who
Purpose of crucifixion. ask for it, and are willing to be forgiven? Does spiritualism find Jesus' death necessary
24 only for the presentation, after death, of the material Jesus, as a proof that spirits can return to earth? Then we must differ from them both.

27 The efficacy of the crucifixion lies in the practical affection and goodness it demonstrated for mankind. The Truth had been living in their midst; but until
30 they saw that it enabled their Master to triumph over the grave, his own disciples could not admit such an event to be possible. After the resurrection, even the

unbelieving Thomas was forced to acknowledge how 1 complete was the great proof of Truth and Love.

The spiritual essence of blood is sacrifice. The efficacy of Jesus' spiritual offering was infinitely greater than can be expressed by our sense of human blood. The material blood of Jesus was no ^{True flesh and blood.} 6 more efficacious to cleanse from sin when it was shed upon "the accursed tree," than when it was flowing in his veins, as he went daily about his Father's business. 9 His true flesh and blood were his Life; and they truly eat his flesh and drink his blood, who partake of that divine Life. 12

Jesus taught the way of Life by demonstration, that we may understand how this divine Principle heals the sick, casts out error, and triumphs over death. ^{Effective triumph.} 15 Jesus presented the ideal of God better than could any man whose origin was less spiritual. He demonstrated more spiritually than all others the 18 Principle of being, by his obedience to God. Hence the force of his admonition, "If ye love me, keep my commandments." 21

Though demonstrating his control over sin and disease, the great Teacher by no means relieved others from giving the requisite proofs of their own piety. He 24 worked for their guidance, that they might demonstrate this power as he did, and understand its divine Principle. Implicit faith in the Teacher, and all the emotional love 27 we can bestow on him, will never alone make us imitators of him. We must go and do likewise, else we are not improving the great blessings which our blessed Master 30 worked and suffered to bestow upon us. The divinity of the Christ was made manifest in the humanity of Jesus.

1 While we adore Jesus, and the heart overflows with gratitude for what he has done for mortals, — treading
3 ^{Individual} _{experience.} alone his loving pathway up to the throne of glory, in speechless agony exploring the way for us, — yet Jesus spares us not one individual
6 experience, if we follow his commands faithfully ; and all will have the cup of sorrowful effort to drink, in proportion to their demonstration of his love, till all are
9 redeemed through divine Love.

The Christ was the Spirit which Jesus implied in his own statements : “ I am the way, the truth, and the
12 ^{Christ's de-} _{monstration.} life ; ” “ I and my Father are one.” This Christ, or divinity of the man Jesus, was his divine nature, the godliness which animated him. Divine Truth, Life, and Love gave him authority over sin, sickness, and death. His mission was to reveal the Science of celestial being, to prove what God is, and
15 what He does for man.

A musician demonstrates the beauty of the music he teaches, in order to show the learner the way by practice
21 ^{Proof in} _{practice.} as well as precept. Jesus' teaching and practice of Truth involved such a sacrifice as makes us admit its Principle to be Love. This was the
24 precious import of our Master's sinless career, and of his demonstration of power over death. He proved by his deeds that Christian Science destroys sickness, sin, and
27 death.

Our Master taught no mere theory, doctrine, or belief. It was the divine Principle of all real being which
20 he taught and practised. His proof of Christianity was no form or system of religion and worship, but Christian Science, working out the harmony of Life and Love.

Jesus sent a message to John the Baptist, which was 1 intended to prove beyond a question that the Christ had come: " Go your way, and tell John what things ye 3 have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." In other 6 words: " Tell John what the demonstration of divine power is, and he will at once perceive that God is the 9 power in the Messianic work."

That Life is God, Jesus proved by his reappearance after the crucifixion, in strict accordance with his scientific statement: " Destroy this temple [body], ^{Living} 12 and in three days I [Spirit] will raise it up." ^{temple.} It is as if he had said: The I — the Life, substance, and intelligence of the universe — is not in matter, to 15 be destroyed.

Jesus' parables explain Life as never mingling with sin and death. He laid the axe of Science at the root 18 of material knowledge, that it might be ready to cut down the false doctrine of pantheism, — that God, or Life is in or of matter.

Jesus sent forth seventy students at one time, but only eleven left a desirable historic record. Tradition credits him with two or three hundred other disciples ^{Recreant} 24 _{disciples.} who have left no name. " Many are called, but few are chosen." They fell away from grace because they never truly understood their Master's instruction.

Why do those who profess to follow Christ reject the essential religion he came to establish? His persecutors made their strongest attack upon this very point, endeavoring to hold him at the mercy of matter, and to kill him according to certain assumed material laws.

1 · The Pharisees claimed to know and teach the divine will; but they only hindered the success of Jesus' 8 ^{Help and hindrance.} mission. Even many of his students stood in his way. If the Master had never taken a student, nor taught the unseen verities of God, he 6 would not have been crucified. The determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love.

9 While respecting all that is good in the Church, or out of it, one's consecration to Christ is more on the ground of demonstration, than profession. In conscience, we 12 cannot hold to beliefs outgrown; and by understanding more of the divine Principle of the deathless Christ, we are enabled to heal the sick and to triumph over sin.

15 Neither the origin, the character, nor the work of Jesus was generally understood. Not a single component part of his nature did the material world 18 ^{Misleading conceptions.} measure aright. Even his righteousness and purity did not hinder men from saying: He is a glutton, and a friend of the impure; and Beelzebub is his 21 patron.

Remember, thou Christian martyr, it is enough if thou art found worthy to unloose the sandals of thy Master's

- 24 ^{Persecution prolonged.} feet! To suppose that persecution for righteousness' sake belongs to the past — and that Christianity to-day is at peace with the world, because it 27 is honored by sects and societies — is to mistake the very nature of religion. Error repeats itself. The trials encountered by prophet, disciple, and apostle, "of whom 30 the world was not worthy," await, in some form, every pioneer of truth.

There is too much animal courage in society, and

not sufficient moral courage. Christians must take up 1
arms against error at home and abroad. They Christian
must grapple with sin, in themselves and in warfare. 8
others, and continue this warfare until they have finished
their course. If they keep the faith, they will have the
crown of rejoicing. 6

Christian experience teaches faith in the right, and
disbelief in the wrong. It bids us work the more ear-
nestly in times of persecution, because then our labor 9
is more needed. Great is the reward of self-sacrifice,
though we may never receive it in this world.

There is a tradition that Publius Lentulus wrote to 12
the authorities at Rome: "The disciples of Jesus be-
lieve him the Son of God." Those instructed in Christian Science have reached the glorious 15
perception that God is the only author of man. The Virgin-mother conceived this idea of God, and gave to her ideal the name of Jesus — that is, Joshua, or 18
Saviour.

The illumination of Mary's spiritual sense put to 21
silence material law and its order of generation, and
brought forth her child by the revelation of 24
Truth, demonstrating God as the Father of spiritual
men. The Holy Ghost, or divine Spirit, overshadowed the pure sense of the Virgin-mother with the full recog-
nition that being is Spirit. The Christ dwelt forever 27
an ideal in the bosom of God, the divine Principle of the man Jesus, and woman perceived this spiritual idea,
though at first faintly developed in infant form.

Man as the offspring of God, the idea of Spirit, is the 29
immortal evidence that Spirit is harmonious, and man
eternal. Jesus was the offspring of Mary's self-con-

1 scious communion with God. Hence he could give a
6 more spiritual idea of life than other men, and could
3 demonstrate the Science of Love, — his Father, or divine
Principle.

6 Born of a woman, Jesus' advent in the flesh partook
partly of Mary's earthly condition; although he was
9 ^{Jesus the} endowed with the divine Spirit without
way-shower. measure. This accounts for his struggles in
Gethsemane and on Calvary, and this enabled him to
be the mediator, or *way-shower*, between God and men.
Had his origin and birth been wholly apart from mortal
12 usage, Jesus would not have been appreciable to mortal
mind as "the way."

Rabbi and priest taught the Mosaic law, which said:
15 "An eye for an eye," and "Whoso sheddeth man's
blood, by man shall his blood be shed." Not so did
Jesus, the new executor for God, present the divine law
18 of Love, which blesses even those who curse it.

As the individual ideal of Truth, Christ Jesus came to
rebuke rabbinical error, and all sin, sickness, and death,
21 ^{Rebukes} _{helpful.} — to point out the way of Truth and Life.
This ideal was demonstrated throughout the
whole earthly career of Jesus, showing the difference
24 between the offspring of Soul and of material sense, of
Truth and of error.

If we have triumphed sufficiently over the errors of
27 material sense to allow Soul to hold the control, we shall
loathe sin, and rebuke it under every mask. Only in
this way can we bless our enemies, though they may
30 not so construe our words. We cannot choose for our-
selves, but must work out our salvation in the way Jesus
taught. In meekness and might, he was found preach-

ing the gospel to the poor. Pride and fear are unfit to 1
bear the standard of Truth, and God will never place it
in such hands. 3

Jesus acknowledged no ties of the flesh. He said: 6
“Call no man your father upon the earth: for one is
your Father, which is in heaven.” Again he asked: “Who is my mother, and who are my 9
brethren,” implying it is they who do the will of his Father. We have no record of his calling any man 12
by the name of *father*. He recognized Spirit, God, as
the only creator, and therefore as the Father of all.

First in the list of Christian duties, he taught his fol- 12
lowers the healing power of Truth and Love. He at-
tached no importance to dead ceremonies. It 15
is the living Christ, the practical Truth, which 18
makes him “the resurrection and the life” to all who
follow him in deed. Obeying his precious precepts,
— following his demonstration, so far as we apprehend 21
it,— we drink of his cup, partake of his bread, are
baptized with his purity; and at last we shall rest, sit
down with him, in a full understanding of the divine 24
Principle which triumphs over death. For what says
Paul? “As often as ye eat this bread, and drink this
cup, ye do show the Lord’s death till he come.” 24

Referring to the materiality of the age, Jesus said: 27
“The hour cometh, and now is, when the true wor-
shippers shall worship the Father in spirit and in truth.” Again, foreseeing the perse-
cution which would attend the Science of Spirit, Jesus
said: “They shall put you out of the synagogues; yea, 30
the time cometh, that whosoever killeth you will think
that he doeth God service; and these things will they do

1 unto you, because they have not known . . . : ather nor
me."

3 In ancient Rome a soldier was required to wear alle-
giance to his general. The Latin word for this oath
6 ^{Sacred} was *sacramentum*, and our English word *sac-
rament* is derived from it. Among the Jews
it was an ancient custom for the master of a feast to
9 pass each guest a cup of wine. But the Eucharist does
not commemorate a Roman soldier's oath ; nor was the
wine used on convivial occasions and in Jewish rites,
the cup of our Lord. The cup was to show forth his
12 sufferings, — the cup which he prayed might pass from
him, though he bowed in holy submission to the divine
decree.

15 "As they were eating, Jesus took bread, and blessed
it and brake it, and gave it to the disciples, and said,
Take, eat ; this is my body. And he took the cup, and
18 gave thanks, and gave it to them saying, Drink ye all of
it."

The true sense is spiritually lost, if the sacrament is
21 confined to the use of bread and wine. The disciples
had eaten, yet Jesus prayed, and gave them
^{Spiritual} _{refreshment.} bread. This would have been foolish, in a
24 literal sense ; but, in its spiritual signification, it was
natural and beautiful. Jesus prayed ;— he withdrew
from the material senses, to refresh his heart with
27 brighter, and spiritual views.

The Passover, which Jesus ate with his disciples in the
month Nisan, on the night before his cruci-
20 ^{Jesus' sad} _{repaſt.} fixion, was a mournful occasion, a sad supper,
taken at the close of day, — in the twilight of a glo-
rious career, with shadows fast falling around ; and this

supper closed forever Jesus' ritualism, or concessions to 1 matter.

His followers, sorrowful and silent, — anticipating 3 the hour of their Master's betrayal, — partook of the heavenly manna, which of old had fed, in the ^{Heavenly} wilderness, the persecuted followers of Truth. ^{supplies.} 6 Their bread indeed came down from heaven. It was the great Truth of spiritual being, healing the sick and casting out error. Their Master had explained it all before; and 9 now this bread was feeding and sustaining them. They had borne this bread from house to house, *breaking* (explaining) it to others; and now it comforted themselves. 12

For this Truth their Master was about to suffer violence and drain to the dregs his cup of sorrow. He must leave them. With the great glory of an everlasting 15 victory overshadowing him, he gave thanks, and said, "Drink ye all of it."

When the human element in him struggled with the 18 divine, our great Teacher said: "Not my will, but Thine, be done!" that is, Let not the flesh, but the ^{The holy} Spirit, be represented in me. This is the ^{struggle.} 21 new understanding of spiritual Love. It gives all for Christ, or Truth. It blesses enemies, heals the sick, casts out error, raises the dead from trespasses and 24 sins, and preaches the gospel to the poor, the meek in heart.

Christians, are you drinking his cup? Have you 27 shared the blood of the New Covenant, the sufferings and persecutions which attend a new and ^{Incisive} higher understanding of God? If not, can ^{questions.} 30 you then say that you have commemorated Jesus in his cup? Are all who eat bread and drink wine in memory

1 of Jesus willing truly to drink his cup, take his cross,
2 and leave all for the Christ-principle? Then why ascribe
3 this inspiration to a dead rite, instead of showing that
4 Truth has come to the understanding, by casting out
5 error and making the body "holy, acceptable unto
6 God"? If Christ, Truth, has come to us in demonstration,
7 no other commemoration is requisite, for it is Im-
8 manuel, or *God with us*; and if a friend be with us,
9 why need we memorials of that friend?

If all who ever partook of this sacrament had really
12 commemorated the sufferings of Jesus and drunk of
^{Millennial} his cup, they would have revolutionized the
glory. world. If all who seek his commemoration
15 through material symbols will take up the cross, heal
the sick, cast out evils, and preach Christ, or Truth,
to the poor,—the receptive thought,—they will bring
in the millennium.

18 Through all the disciples experienced, they became
more spiritual, and understood better what the Master had
19 ^{Fellowship} taught. His resurrection was also their resur-
^{with Christ.} rection. It helped them to raise themselves
21 and others from spiritual dulness, and from blind belief in
God, into the perception of infinite possibilities. They
24 needed this quickening, for soon their dear Master would
rise again in the spiritual realm of reality, and ascend
far above their apprehension. As the reward for his
27 faithfulness he would disappear to material sense, in that
change which has since been called the ascension.

What a contrast between our Lord's last supper, and
30 ^{The last} his last spiritual breakfast with his disciples
^{breakfast.} in the bright morning hours, at the joyful
meeting on the shore of the Galilean Sea! His gloom

had passed into glory, and his disciples' grief into ¹ repentance, — hearts chastened and pride rebuked. Convinced of the fruitlessness of their toil in the dark, and ³ wakened by their Master's voice, they changed their methods, turned away from material things, and cast their net on the right side. Discerning Christ, Truth, ⁶ anew on the shore of time, they were enabled to rise somewhat from mortal sensuousness, or the burial of ⁹ mind in matter, to newness of life as Spirit.

This spiritual meeting with our Lord, in the dawn of ¹² a new light, is the morning meal which Christian Scientists commemorate. They bow before Christ, Truth, ¹⁵ to receive more of his reappearing, and silently commune with the divine Principle, Love. They celebrate their Lord's victory over death, his probation in the ¹⁸ flesh after death, its exemplification of human probation, and his spiritual and final ascension above matter, or the flesh, when he rose out of material sight. ¹⁸

Our baptism is a purification from all error. Our church is built on the divine Principle, Love. We can unite with this church only as we are new- ²¹ born of Spirit, as we reach the Life which ^{Spiritual Eucharist.} is Truth and the Truth which is Life, by bringing forth the fruits of Love, — casting out error and healing the ²⁴ sick. Our Eucharist is spiritual communion with the one God. Our bread, "which cometh down from heaven," is Truth. Our cup is the cross; our wine the inspiration of Love, — the draught our Master drank, and commended to his followers. ²⁷

The design of Love is to reform the sinner. If his ²⁹ punishment here has been insufficient to reform him, the good man's heaven would be a hell to the sinner. They

1 who know not purity and affection by experience, can never find bliss in the blessed company of Truth and
3 ^{Final} _{purpose.} Love, simply through translation into another sphere. Divine Science reveals the necessity of sufficient suffering, either before or after death, to
6 quench the love of sin. To remit the penalty due for sin would be for Truth to pardon error. Escape from punishment is not in accordance with God's government, 9 in which justice is the handmaid of mercy.

Jesus endured the shame, that he might pour his dear-bought bounty into barren lives. What was his earthly 12 reward? He was forsaken by all save a few women bowed in silent woe beneath the shadow of his cross. The earthly price of spirituality in a material age, and 15 the great moral distance between Christianity and sensualism, preclude Christian Science from finding favor with the worldly-minded.

18 A selfish and limited mind may be unjust; but the unlimited and divine Mind is the immortal law of justice, as well as of mercy. It is quite as im-
21 ^{Righteous} _{retribution.} possible for sinners to receive their full punishment this side of the grave, as for this world to bestow on the righteous their full reward. It is useless 24 to suppose that the wicked can gloat over their offences up to the last moment, and then be suddenly pardoned and pushed into heaven; or that the hand of Love is 27 satisfied with giving us only toil, sacrifice, cross-bearing, multiplied trials, and mockery of our motives, in return for our efforts at well doing.

30 ^{Vicarious} Religious history repeats itself in the suf-
suffering. fering of the just for the unjust. Can God therefore overlook the law of righteousness which de-

stroy sin? Does not Science show that sin brings suffering as much to-day as ever before? They who sin must suffer. "With what measure ye mete, it shall be measured to you again."

History is full of records of suffering. "The blood of the martyrs is the seed of the Church." Mortals try in vain to slay Truth with the steel, or with fire; but error falls only before the sword of Spirit. Martyrs are the human links which connect one stage with another in the history of religion. They are earth's luminaries, which serve to cleanse and rarefy the atmosphere of material sense, and permeate humanity with purer ideals. Consciousness of right-doing brings its own reward; but not amid the smoke of battle is merit seen and appreciated by lookers-on.

When will his professed followers learn to emulate Jesus in *all* his ways, and imitate his mighty works? Those who procured the martyrdom of that righteous man would gladly have turned his sacred career into a mutilated doctrinal platform. May the Christians of to-day take up the more practical import of that career! It is possible — yea, it is the duty and privilege of every child, man, and woman — to follow in some degree, by the demonstration of Truth and Life, health and holiness, the example of the Master. Christians claim to be his followers, but do they follow him in the way that he commanded? Hear these imperative commands: "Be ye therefore perfect, even as your Father which is in heaven is perfect!" "Go ye into all the world and preach the gospel to every creature!" "Heal the sick!"

Why has this Christian demand so little inspiration to

1 stir mankind to Christian effort? Because men are
assured that this command was intended only for a
3 ^{Jesus' teach-} particular period, and for a select number of
followers. This teaching is even more per-
nicious than the old doctrine of foreordination, — the
6 election of a few to be saved, while the rest are damned;
and so it will be considered, when the lethargy of mor-
tals produced by man-made doctrines, is broken by the
9 demands of divine Science.

Jesus said: "These signs shall follow them that be-
lieve; . . . they shall lay hands on the sick, and they
12 shall recover." Who believes him? He was addressing
his disciples, yet he did not say, "These signs shall fol-
low *you*," but *them* — "them that believe," and in all
15 time to come. Here the word *hands* is used metaphorically,
as in the text, "The right hand of the Lord is
exalted." It expresses spiritual power, otherwise the
18 healing could not have been done spiritually. At another
time he prayed, not for the twelve only, but for as many
as should believe "through their word."

21 Jesus experienced few of the pleasures of the physical
senses, but his sufferings were the fruits of other peo-
24 ^{Material} ^{pleasures.} ple's sins, not of his own. The eternal Christ,
his spiritual selfhood, never suffered. Jesus
mapped out the path for others. He unveiled the Christ,
the spiritual idea of divine Love. To those buried in
27 the belief of sin and self, living only for pleasure or the
gratification of the senses, he said in substance: Having
eyes ye see not, and having ears ye hear not; lest ye
20 should understand and be converted, and I might heal
you. He taught that the material senses shut out Truth
and its healing power.

Meekly our Master met the mockery of his unrecognized grandeur. Such indignities as he received, his followers endure, until Christianity's last triumph. He won eternal honors. He overcame the world, the flesh, and all error, thus proving their nothingness. He wrought a full salvation from sin, sickness, and death. We need "Christ, and him crucified." We must have trials and self-denials, as well as joys and victories, until all error is destroyed.

The educated belief that Soul is in the body causes mortals to regard death as a friend, as a stepping-stone out of mortality into immortality and bliss. ^{A belief suicidal.} 12 The Bible calls death an enemy; and Jesus 15 overcame death and the grave, instead of yielding to them. He was "the way." To him, therefore, death was not the threshold over which he must pass into living glory.

"Now," cried the apostle, "is the accepted time; behold, now is the day of salvation," — meaning, not that now men must prepare for a future-world salvation, or safety, but that now is the time in which to experience that salvation, in spirit and life. Now is the time for so-called material pains and material pleasures to pass away; for both are unreal, because impossible in Science. To break this earthly spell, mortals must get the true idea and divine Principle of all that really exists, and governs the universe harmoniously. This thought is apprehended slowly; and the interval before its attainment is attended with doubts and defeats as well as triumphs.

Who will stop the practice of sin, so long as he believes in the pleasures of sin? When mortals once

1 admit that evil confers no pleasure, they turn from it.
2 Remove error from thought, and it will not appear in
3 ^{sin and} effect. The advanced thinker and devout
4 ^{penalty.} Christian, perceiving its scope and tendency,
5 will support Christian healing and its Science. Another
6 will say: "Go thy way for this time; when I have a
7 convenient season I will call for thee."

8 Divine Science adjusts the balance as Jesus adjusted
9 it. Science removes the penalty, only by first removing
10 the sin which incurs the penalty. This is my sense
11 of divine pardon, which I understand to mean God's
12 method of destroying sin. If the saying be true, "While
13 there 's life there 's hope," its opposite is also true, While
14 there 's sin there 's doom. Another's suffering cannot
15 lessen our own liability. Did the martyrdom of Savo-
16 narola make the crimes of his implacable enemies less
17 criminal?

18 Was it just for Jesus to suffer? No; but it was
19 inevitable, for not otherwise could he show us the way
20 ^{Suffering} _{inevitable.} and power of Truth. If a career so great and
21 good as that of Jesus could not avert a felon's
22 fate, lesser apostles of Truth may endure human bru-
23 tality without murmuring, rejoicing to enter into fellow-
24 ship with him, through the triumphal arch of Truth and
25 Love.

26 Our heavenly Father, divine Love, demands that all
27 men should follow the example of our Master and his
28 ^{Service and} _{worship.} apostles, and not merely worship his per-
29 sonality. It is sad that the phrase *divine*
30 *service* has come so generally to mean public worship,
31 instead of daily deeds.

The nature of Christianity is peaceful and blessed;

but in order to enter into the kingdom, the anchor of 1
hope must be cast beyond the veil of matter, in the
Shekinah into which Jesus has passed before ^{within} 8
us; and this must come through the joys and ^{the} veil.
triumphs of the righteous, as well as through their sor-
rows and afflictions. Like our Master, we must get 6
away from material sense, into the spiritual sense.

The God-inspired walk calmly on, though it be with
bleeding footprints, and in the hereafter reap what they 9
now sow. The pampered hypocrite may have ^{The thorns}
a flowery pathway here, but he cannot forever ^{and flowers.}
break the Golden Rule and escape the penalty due. 12

The proofs which Jesus gave of Truth, Life, and
Love, by casting out error and healing the sick, com-
pleted his earthly mission; but in the Chris- 15
tian Church this demonstration of healing was ^{Healing}
^{early lost.} early lost, about three centuries after the crucifixion.
No ancient school of philosophy, *materia medica*, or 18
scholastic theology ever taught or demonstrated the
divine healing of absolute Science.

Jesus foresaw the reception Christian Science must 21
receive before it was understood, but this coldness hin-
dered him not. He fulfilled his God-mission, ^{Immortal}
and then sat down at the right hand of the ^{achieved.} 24
Father. Persecuted from city to city, his apostles still
went about doing good deeds, for which they were ma-
ligned and stoned. The truth taught by Jesus, the 27
elders scoffed at. Why? Because it demanded more
than they were willing to practise. It was enough for
them to believe in a national Deity; but that belief, 29
from their time to ours, has never made a disciple who
could cast out evils and heal the sick.

1 Jesus' life proved, divinely and scientifically, that God is Love; whereas priest and rabbi affirmed God to be a 3 mighty potentate, who loves and hates. The Jewish theology gave no hint of the unchanging love of God.

6 The universal belief in death is of no advantage. It ^{A belief in death.} cannot make Life or Truth apparent. Death 9 will be found at length to be a mortal dream, which comes in darkness and disappears with the light.

12 The "man of sorrows" was in no peril from salary or popularity. Though entitled to the homage of the world, ^{Cruel desertion.} and endorsed pre-eminently by the approval of God, his brief triumphal entry into Jerusalem was followed by the desertion of all save a few 15 friends, who sadly followed him to the foot of the cross.

18 The resurrection of the great demonstrator of God's power was the proof of his final triumph over body ^{Death outdone.} and matter, and gave full evidence of divine Science, — evidence so important to mortals.

21 The belief that man has existence or mind separate from God is a dying error. This error Jesus met with divine Science, and so proved its nothingness. Because of the wondrous glory which God bestowed on His 24 anointed, temptation, sin, sickness, and death had no terror for Jesus. Let men think they had killed the body! Afterwards he would show it to them unchanged. This 27 should demonstrate that the true man, in Christian Science, is governed by God, by good, not evil, and is therefore not a mortal but an immortal. Jesus had taught his 30 disciples the Science of this proof. He was here to enable them to test his still uncomprehended saying, "He that believeth on me, the works that I do, shall he do also."

They must understand more fully his Life-principle, by casting out error, healing the sick, and raising the dead, — even as they did understand this, after his bodily departure. 1 3

The magnitude of Jesus' work, his material disappearance before their eyes, and his reappearance, all enabled the disciples to understand what Jesus had said. Heretofore they had only believed; now they understood. This understanding is what is meant by the descent of the Holy Ghost, — that influx of divine Science which so illuminated the Pentecostal Day, and is now repeating its ancient history. 6 9

His last proof was the highest, the most convincing, 12 the most profitable to his students. The malignity of brutal persecutors, the treason and suicide of his betrayer, were overruled by divine Love, 15 to the glorification of the man, and the true idea of God, which they had mocked and tried to slay. The final demonstration of the truth Jesus taught, and for which he was crucified, opened a new era for the world. They who slew him, wishing to stay his influence, only perpetuated and extended it thereby. 21

Jesus rose higher in demonstration because of the cup of bitterness he drank. Human law had condemned him; but he was demonstrating divine Science by acting under spiritual law, in defiance 24 of matter and mortality, out of reach of the barbarity of his enemies; and that spiritual law sustained him. The divine must overcome the human at every point. The Science Jesus taught and lived must triumph over all material beliefs about life, substance, and intelligence, 27 and the multitudinous errors growing therefrom.

Love must triumph over hate. Truth and Life must

1 seal the victory over error and death, before the thorns
can be laid aside for a crown, and the benediction fol-
3 low, " Well done, good and faithful servant!" and the
supremacy of Spirit be demonstrated.

The lonely precincts of the tomb gave Jesus a refuge
6 from his foes, and a place in which to solve the great
Jesus in
the tomb. problem of being. His three days' work in
the sepulchre set the seal of eternity on time.
9 He proved Life to be deathless, and Love to be the mas-
ter of hate. He met and mastered, on the basis of
Christian Science, namely, the power of Mind over
12 matter, all the claims of medicine, surgery, and hygiene.

He took no drugs to allay inflammation. He de-
pended not upon food or pure air to resuscitate wasted
15 energies. He required not the skill of a surgeon to
heal the torn palms, and bind up the wounded side
and lacerated feet, that he might use those hands to
18 remove the napkin and winding-sheet, and employ his
feet as aforetime.

Can it be called supernatural for the God of nature
21 to sustain Jesus, in his proof of man's truly derived
The definic
naturalism. power? It was a method of surgery beyond
material art, but it was not a supernatural act.
24 On the contrary, it was a divinely natural act, wherein
divinity brought to humanity the understanding of the
Christ-healing, and revealed a method infinitely above
27 that of human invention.

His disciples believed Jesus dead while he was hidden
in the sepulchre; whereas he was alive, demonstrating
30 Obstacles
overcome. within the narrow tomb the power of Spirit
to overrule mortal, material sense. There
were rock-ribbed walls in the way, and a great stone must

be rolled from the cave's mouth ; but Jesus vanquished 1
every material obstacle, overcame every law of matter,
and stepped forth from his gloomy resting-place, crowned 3
with the glory of a sublime success, an everlasting
victory.

Our Master fully and finally demonstrated divine Sci- 6
ence in his victory over death and the grave. Jesus'
deed was for the enlightenment of men, and ^{Victory over} 9
for the salvation of the whole world from sin, ^{the grave.}
sickness, and death. Paul writes: "For if, when we
were enemies, we were reconciled to God by the [seem-
ing] death of His Son, much more, being reconciled, we 12
shall be saved by his life." Three days after his bodily
burial he talked with his disciples. The persecutors had
failed to hide immortal Truth and Love in a sepulchre. 15

Glory be to God, and peace to the struggling hearts !
Christ hath rolled away the stone from the door of
human hope and faith, and elevated them to ^{The stone} 18
possible at-one-ment with the spiritual idea of ^{rolled away.}
man, and his divine Principle, Love, through the revela-
tion and demonstration of life in God ! . 21

Those who earliest saw him after the resurrection, and
beheld the final proof of all Jesus had taught, miscon-
strued that event. Even his disciples at first ^{After the} 24
called him a spirit, ghost, or spectre, for they ^{resurrection.}
believed his body to be dead. His reply was: "Spirit
hath not flesh and bones, as ye see me have." The 27
reappearing of Jesus was not the return of a spirit.
He presented the same body he had before his cruci-
fixion, and so glorified the supremacy of Mind over 30
matter.

Jesus' students, not sufficiently advanced to fully un-

1 derstand their Master's triumph, did not perform many
2 wonderful works until they saw him after his crucifixion,
3 and learned that he had not died. This convinced them
4 of the truthfulness of all that he had taught.

In the walk to Emmaus, Jesus was known to his
5 friends in the words which made their hearts burn within
6 them, and in the breaking of bread. The
7 ^{Spiritual in- terpretation.} divine Spirit which identified Jesus thus, over
8 eighteen centuries ago, has spoken in every age and
9 clime, through the inspired Word. It is revealed to the
10 receptive heart, and is again seen casting out evil and
11 healing the sick.

The Master said plainly that physique was not Spirit ;
12 and he proved to the physical senses, after his resurrec-
13 ^{Corporality and Spirit.} tion, that his body was not changed until
14 he himself ascended, — or, in other words,
15 rose even higher in the understanding of Spirit, God.
16 To convince Thomas of this, he caused him to examine
17 the nail-prints and the spear-wound.

His unchanged physical condition after what seemed
21 to be death, was followed by his exaltation above all
22 ^{Spiritual ascension.} material conditions, and explained his ascen-
23 sion, which revealed unmistakably a proba-
24 tionary and progressive state beyond the grave. Jesus
25 was "the way" ; that is, he marked the way for all men.
26 In this, his final demonstration, called the ascension,
27 which closed the earthly record of Jesus, he rose above
28 the physical knowledge of his disciples, and the material
29 senses saw him no more.

30 His students then received the Holy Ghost. By this
31 is meant, that by all they had witnessed and suffered,
32 they were roused to an enlarged understanding of divine

Science, even to the spiritual interpretation and discern- 1
ment of his teachings and demonstrations, which gave
them a faint conception of the Life which is ^{Pentecostal} 3
God. They no longer measured man by ma- ^{power.}
terial sense. After gaining the true idea of their glorified
Master, they became better healers, leaning no longer on 6
matter, but on the divine Principle of their work. The
influx of light was sudden. It was sometimes an over-
whelming power, as on the Day of Pentecost. 9

Judas conspired against Jesus. The world's ingrati-
tude and hatred towards that just man effected his be-
trayal. The traitor's price was thirty pieces ^{The traitor's} 12
of silver and the smiles of the Pharisees. He ^{conspiracy.}
chose his time, when the people were in doubt concerning
Jesus' teachings. 15

A period was approaching which would reveal the
infinite distance between him and his Master. Judas
Iscariot knew this. He knew that the great goodness 18
of that Master placed a gulf between Jesus and his be-
trayer, and this spiritual distance inflamed that student's
envy. The greed for gold strengthened his ingratitude, 21
and for a time quieted his remorse. He knew that the
world generally loves a lie better than Truth; and so
he plotted the betrayal of that good man, in order to raise 24
himself in popular estimation. His dark plot fell to the
ground, and the traitor fell with it.

The disciples' desertion of their Master in his last 27
earthly struggle, was punished; each one came to a vio-
lent death, except St. John, of whose death we have no
record. 30

During his night of gloom and glory in the garden,
Jesus realized the utter error of a belief in any possible

1 material intelligence. The pangs of neglect and the staves of bigoted ignorance smote him sorely. His stu-
3 ^{Gethsemane} dents slept. He said unto them: "Could ye not glorified. watch with me one hour?" Could they not watch with him who, waiting and struggling in voice-
6 less agony, held uncomplaining guard over a world? There was no response to that human yearning; and so he turned forever away from earth to heaven, from
9 sense to Soul.

Remembering the sweat of agony which fell in holy benediction on the grass of Gethsemane, shall the hum-
12 blest or mightiest disciple murmur when he drinks from the same cup; and think, or even wish, to escape the exalting ordeal of sin's revenge on its destroyer? Truth
15 and Love bestow few palms until the consummation of a lifework.

Judas had the world's weapons. Jesus had not one
18 of them, and chose not the world's means of defence.

Defensive weapons. "He opened not his mouth." The great demonstrator of Truth and Love was silent
21 before envy and hate. Peter would have smitten the enemies of his Master; but Jesus forbade him, thus rebuking resentment or animal courage. He said: "Put
24 up thy sword."

Pilate — pale in the presence of his own momentous question, "What is Truth?" and ignorant of the conse-
27 ^{Pilate's} _{question.} quences of his awful decision against human rights and divine Love, knowing not that he
30 was hastening the final demonstration of what life is, and what the true knowledge of God can do for man — Pilate was drawn into acquiescence with the demands of Jesus' enemies.

The women at the cross could have answered Pilate's 1 question. They knew what had inspired their devotion, winged their faith, opened the eyes of their understanding, healed the sick, cast out evil, and caused the disciples to say to their Master: "Even the devils are subject unto us through thy name." 6

Where were the seventy whom Jesus sent forth? Were all conspirators save eleven? Had they forgotten the great exponent of God? Had they so 8 ^{Students'} soon lost sight of his mighty works, his toils, ^{ingratitude.} privations, sacrifices, his divine patience, sublime courage, and unrequited affection? O why did they not gratify 12 his last human yearning with one sign of fidelity?

The meek demonstrator of good, the highest instructor and friend of man, met his earthly fate alone with 15 God. No human eye was there to pity, no arm to save. Forsaken by all whom he had blessed, 18 ^{Heaven's sentinel.} this faithful sentinel of God, at the highest post of power, — charged with the grandest trust of heaven, — was ready to be transformed by the renewing of the infinite Spirit. He was to prove that the Christ is not 21 subject to material conditions; but is above the reach of human wrath, and able, through Truth, Life, and Love, to triumph over sin, sickness, death, and the 24 grave.

The priests and rabbis, before whom he had walked meekly, and those to whom he had given the highest 27 proofs of divine power, mocked him on the cross, saying derisively, "He saved others; 29 ^{Cruel contumely.} himself he cannot save." These scoffers, who turned aside the right of a man before the face of the Most High," esteemed Jesus as "stricken, smitten of

1 God." "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth 3 not his mouth." "Who shall declare his generation?" Who shall decide what truth and love are?

The last supreme moment of mockery, desertion, torture, added to an overwhelming sense of the magnitude of his work, wrung from his lips the awful cry, "My God, why hast Thou forsaken me?" 9 This despairing appeal, if made to a human parent, would impugn the justice and love of a father who could withhold a clear token of his presence, to sustain 12 and bless so faithful a son. The appeal of Jesus was made both to his divine Principle, the God who is Love, and to himself, Love's pure idea. Had Life, Truth, 15 and Love forsaken him in his highest demonstration thereof? This was a startling question. No! They must abide in him and he in them, or that hour would 18 be shorn of its mighty blessing for the human race.

If his full recognition of eternal Life had for a moment given way before the evidence of the bodily 21 ^{Divine Science misunderstood.} senses, what would his accusers have said? Even what they did say, — that Jesus' teachings were false, and that all evidence of their 24 correctness was destroyed by his death. But this saying could not make it thus.

The burden of that hour was terrible beyond human 27 conception. The distrust of mortal minds, disbelieving the purpose of his mission, was a million 30 ^{The real pillory.} times sharper than the thorns which pierced his flesh. The real cross, which he bore up the hill of grief, was the world's hatred of Truth and Love. Not the spear, nor the material cross, wrung from his faithful

lips the plaintive cry, "*Eloi, Eloi, lama sabachthani?*" 1
It was the possible loss of something more important
than human life which moved him, — the possible mis- 3
apprehension of the sublimest influence of his career.
This dread added the drop of gall to his cup.

Jesus could have withdrawn himself from his enemies. 6
He had power to lay down a human sense of life, for
his spiritual identity in the likeness of the ^{Life-power} divine; but he allowed men to attempt the ^{indestructible}. 9
destruction of the mortal body, in order that he might
furnish the proof of immortal life. Nothing could kill
this Life of man. Jesus could give his temporal life 12
into his enemies' hands; but when his earth-mission was
accomplished, his spiritual life, indestructible and eternal,
was found forever the same. He knew that matter had 15
no life, and that real Life is God; therefore he could
no more be separated from his spiritual Life, than God
could be extinguished. 18

His consummate example was for the salvation of us
all, but only through doing the works which he did and
taught others to do. His purpose in healing ^{Example for} 21
was not alone to restore health, but in demon- ^{our salvation.}
stration of his divine Principle. He was inspired by
God, by Truth, and Love. The motives of his perse- 24
cutors were pride, envy, cruelty, and vengeance, in-
flicted on the physical Jesus, but aimed at the divine
Principle, Love, which rebuked their sensuality. 27

Jesus was unselfish. His spirituality separated him
from sensuousness, and caused the selfish materialist
to hate him; but it was this spirituality which enabled 30
Jesus to heal the sick, cast out evil, and raise the
dead.

1 From early boyhood he was about his "Father's business." His pursuits lay far apart from theirs. His mas-
3 ^{Master's business.} ter was Spirit; their master was matter. He served God; they served mammon. His affec-
tions were pure; theirs were carnal. His senses drank
6 in the spiritual evidence of health, holiness, and life; their senses testified oppositely, and absorbed the mate-
rial evidence of sin, sickness, and death.
9 Their imperfections and impurity felt the ever-present rebuke of his perfection and purity. Hence the world's
12 ^{Purity's rebuke.} hatred of the just and perfect Jesus, and the prophet's foresight of the reception error must give him. "Despised and rejected of men," was Isaiah's graphic word concerning the coming Prince of Peace.
15 Herod and Pilate laid aside old feuds, in order to unite in putting to shame and death the best man that ever trod the globe. To-day, as of old, error and evil again
18 make common cause against the exponents of truth.

The "man of sorrows" best understood the nothingness of material life and intelligence, and the mighty actuality
21 ^{Saviour's prediction.} of all-inclusive God, good. These are the two cardinal points of Mind-healing, or Christian Science, which armed him with Love. The highest
24 earthly representative of God, speaking of human ability to reflect divine power, prophetically said to his disciples, speaking not for their day only, but for all time: "He
27 that believeth on me, the works that I do shall he do also;" and "These signs shall follow them that believe."

The accusations of the Pharisees were as self-contradictory as their religion. The bigot, the defamatory
30 ^{accusations.} bauchee, the hypocrite, called Jesus a glutton and a wine-bibber. They said: "He casteth out devils

through Beelzebub," and is the "friend of publicans and 1 sinners." The latter accusation was true, but not in their meaning. Jesus was no ascetic. He did not fast, as did 3 the Baptist's disciples; yet there never lived a man so far removed from appetites and passions as the Nazarene. He rebuked sinners pointedly and unflinchingly, because 6 he was their friend; hence the cup he drank.

The reputation of Jesus was the very opposite of his character. Why? Because the divine Principle and 9 practice of Jesus were misunderstood. He ^{Reputation} was at work in divine Science. His words ^{and character.} and works were unknown to the world, because above 12 and contrary to the world's religious sense. Mortals believe in God as humanly mighty, rather than as divine, infinite Love. 15

The world could not interpret aright the discomfort Jesus inspired, and the spiritual blessings which might flow therefrom. Science shows the cause of 18 ^{Inspiring} _{discontent.} the shock so often produced by the truth, — namely, that it arises from the great distance between the individual and Truth. Like Peter, we should weep 21 over the warning, instead of denying the truth, or mocking the lifelong sacrifice which goodness makes for the destruction of evil. 24

Jesus bore our sins in his own body. He knew the mortal errors which constitute the material body, and could destroy those errors; but at the time 27 ^{Bearing} _{our sins.} when Jesus felt our infirmities, he had not conquered all the beliefs of the flesh, or his sense of material life, nor had he risen to his final demonstration 30 of spiritual power.

Had he shared the sinful beliefs of others, he would

1 have been less sensitive to those beliefs. Through the
magnitude of his human life, he demonstrated the divine
3 Life. Out of the amplitude of his pure affection, he de-
fined Love. With the affluence of Truth, he vanquished
error. The world acknowledged not his righteousness,
6 seeing it not; but earth received the harmony his glori-
fied example introduced.

Who is ready to follow his teaching and example?
9 Yet all must sooner or later plant themselves in Christ,
^{Inspiration of sacrifice.} the true idea of God. That he might liber-
ally pour his dear-bought treasures into empty
12 or sin-filled human storehouses, was the inspiration of
Jesus' intense human sacrifice. In witness of his divine
commission, he presented the proof that Life, Truth, and
15 Love heal the sick and the sinful, and triumph over
death through Mind, not matter. This was the highest
proof he could have offered of divine Love. His hearers
18 understood neither his words nor his works. They
would not accept his meek interpretation of life, nor
follow his example.

21 His earthly cup of bitterness was drained to the dregs.
There adhered to him only a few unpretentious friends,
^{Spiritual friendship.} whose religion was something more than a
24 name. It was so vital, that it enabled them
to understand the Nazarene, and to share the glory of
eternal life. He said that those who followed him
27 should drink of his cup, and history has confirmed the
prediction.

If that Godlike and glorified man were physically on
30 ^{Injustice to the Saviour.} earth to-day, would not those who now pro-
fess to love him reject him? Would they not
even deny him the rights of humanity, if he entertained

any other sense of being and religion than theirs? The 1 advancing century, from a deadened sense of the invisible God, to-day subjects the idea of Christian healing, 3 enjoined by Jesus, to unchristian comment and usage; but this does not affect the invincible facts.

Perhaps the early Christian era did Jesus no more 6 injustice than the later centuries have bestowed upon the healing Christ and spiritual idea of being. Now that the gospel of healing is again preached by the 9 wayside, does not the pulpit sometimes scorn it? But that curative mission, which presents the Saviour in a clearer light than mere words can possibly do, cannot 12 be left out of Christianity, although it is again ruled out of the synagogue.

Truth's immortal idea is sweeping down the centuries, 15 gathering beneath its wings the sick and sinning. My weary hope tries to realize that happy day, when man shall recognize the Science of Christ and love his neighbor as himself,— when he shall realize God's omnipotence, and the healing power of the divine Love, in what it has done and is doing for mankind. The promises 21 will be fulfilled. The time for the reappearing of the divine healing is throughout all time; and whosoever layeth his earthly all on the altar of divine Science, 24 drinketh of Christ's cup now, and is endued with the spirit and power of Christian healing.

In the words of St. John: "He shall give you another 27 Comforter, that he may abide with you *forever*." This Comforter I understand to be Divine Science.

CHAPTER III.

MARRIAGE.

What therefore God hath joined together, let not man put asunder.

In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. — JESUS.

¹ **W**HEN our great Teacher came to him for baptism, John was astounded. Reading his thoughts, ³ Jesus added: “Suffer it to be so now: for thus it becometh us to fulfil all righteousness.” His concessions to material methods were for the advancement of spiritual good.

Marriage is the legal and moral provision for generation among human kind. Until the spiritual creation is ⁹ **M**arriage discerned intact, apprehended, understood, temporal. and His kingdom is come, as in the vision of the Apocalypse, — where its corporeal sense was cast ¹² out, and its spiritual sense was revealed from heaven, — marriage will continue, subject to such moral regulations as will secure increasing virtue.

¹⁵ Infidelity to the marriage covenant is the social scourge of all races, “the pestilence that walketh in darkness, . . . the destruction that wasteth ^{Fidelity required.} at noonday.” The commandment, “Thou shalt not commit adultery,” is no less imperative than the other, “Thou shalt not kill.”

Chastity is the cement of civilization and progress. 1
Without it there is no stability in society, and without it, it would be impossible to attain the Science of 3
Life.

Union of the masculine and feminine qualities constitutes completeness. The masculine mind reaches a 6 higher tone through certain elements of the ^{Mental} feminine, while the feminine mind gains courage and strength through masculine qualities. These 9 different elements conjoin naturally with each other, and their true harmony is in spiritual oneness. Both sexes should be loving, pure, tender, and strong. The 12 attraction between native qualities will be perpetual only as it is pure and true, bringing sweet seasons of renewal, like the returning spring. 15

Beauty, wealth, or fame is incompetent to meet the demands of the affections, and should never weigh against the better claims of intellect, goodness, and virtue. Happiness is spiritual, born ^{Affection's} _{demands.} 18 of Truth and Love. It is unselfish; therefore it cannot exist alone, but requires all mankind to share it. 21

Human affection is not poured forth vainly, even though it meet no return. Love enriches the nature, enlarging, purifying, and elevating it. The ^{Help and} _{discipline.} 24 wintry blasts of earth may uproot the flowers of affection, and scatter them to the winds; but this severance of fleshly ties serves to unite thought more closely to God, for Love supports the struggling heart until it ceases to sigh over the world, and begins to unfold its wings for heaven. 30

Marriage is unblest or blest, according to the disappointments it involves, or the hopes it fulfils. To hap-

1 pify existence, by constant intercourse with those adapted to elevate it, should be the motive for society. Unity 6 of spirit gives new pinions to joy, or else joy's drooping wings trail in dust.

Ill-arranged notes produce discord. Tones of the 6 human mind may be different, but they should be concordant, in order to blend properly. ^{Chord and discord.} Unselfish ambition, noble life-motives, and purity, — 9 these constituents of thought mingling, constitute, individually and collectively, true happiness, strength, and permanence.

12 There is moral freedom in Soul. Never contract the horizon of a worthy outlook by the selfish exactation of 15 ^{Mutual freedom.} all another's time and thoughts. With additional joys, benevolence should grow more diffusive. The narrowness and jealousy which would confine a wife or a husband forever within four walls, will 18 not promote the sweet interchange of confidence and love; but, on the other hand, a wandering desire for incessant amusement outside the home circle is a poor 21 augury for the happiness of wedlock. Home is the dearest spot on earth, and it should be the centre, though not the boundary, of the affections.

24 Said the peasant bride to her lover: "Two eat no more together than they eat separately." This is a hint 27 ^{A useful suggestion.} that a wife ought not to court vulgar extravagance or stupid ease, because another supplies her wants. Wealth may obviate the necessity for toil, or the chance for ill-nature in the marriage relation, but 30 nothing can abolish its cares.

"She that is married careth . . . how she may please her husband," says the Bible; and this is the pleasantest

thing to do. Matrimony should never be entered into 1 without a full recognition of its enduring obligations on both sides. There should be the most tender ^{Differing} ³ solicitude for each other's happiness, and mu-
tual attention and approbation should wait on all the years of married life. ⁶

Mutual compromises will often maintain a compact which might otherwise become unbearable. Man should not be required to participate in all the annoyances and ⁹ cares of domestic economy, nor should woman be expected to understand political economy. Fulfilling the different demands of their united spheres, their sym-¹² pathies may blend in sweet confidence and cheer, each partner sustaining the other,—thus hallowing the union of interests and affections, wherein the heart finds peace ¹⁵ and home.

Tender words, and unselfish care in what promotes the welfare and happiness of your wife, will prove more ¹⁸ salutary than stolid indifference or jealousy, ^{Trysting} in prolonging her smiles and health. Hus-^{renewed.} bands, hear this, and remember how slight a word or ²¹ deed may renew the old trysting-times.

After marriage it is too late to grumble over incompatibility of disposition. A mutual understanding ²⁴ should exist before this union, and continue ever after; for deception is fatal to happiness.

The nuptial vow should never be annulled, so long as ²⁷ its moral obligations are kept intact; but the frequency of divorce shows that the sacredness of this re-
lationship is losing its influence, and that most ^{Permanent} ^{obligation.} ³⁰ fatal mistakes are undermining its foundations. Separation never should take place; and it never would, if both

1 husband and wife were genuine Christian Scientists.
2 Science inevitably lifts one's being higher in the scale of
3 harmony and happiness.

Kindred tastes, motives, and aspirations are necessary to the formation of a happy and permanent companion-
6 ^{Permanent} ship. The beautiful in character is also the ^{affection.} good, welding indissolubly the links of affection. A mother's affection cannot be weaned from her
9 child, because the mother-love includes purity and constancy, both of which are immortal. Therefore maternal affection lives on, under whatever difficulties. \
12 From the logic of events we learn that selfishness and impurity alone are fleeting, and that wisdom will ultimately put asunder what she hath not joined together.

Marriage should improve the human species, becoming a barrier against vice, a protection to woman, strength
18 ^{Centre for} to man, and a centre for the affections. This, ^{affections.} however, in a majority of cases, is not its present tendency, and why? Because the education of
21 the higher nature is neglected, and other considerations, — passion, frivolous amusements, personal adornment, display, and pride, — occupy thought.

24 An ill-attuned ear calls discord harmony, not appreciating concord. So physical sense, not discerning the
27 ^{Discord} _{corrected.} true happiness of being, places it on a false basis. Science will correct the discord, and teach us life's sweeter harmonies.

Soul hath infinite resources wherewith to bless man-
30 kind; and happiness would be more readily attained, and would be more secure in our keeping, if sought in Soul. Higher enjoyments alone can satisfy the cravings of

immortal man. We cannot circumscribe happiness 1
within the limits of wealth or fame; the senses confer
no real enjoyment. 3

The good in human affections must have ascendancy
over the evil, and the spiritual over the animal, or hap-
piness will never be won. The attainment of Ascendancy 6
this celestial condition would improve our of good.
progeny, diminish crime, and give higher aims to ambi-
tion. Every valley of sin must be exalted, and every 9
mountain of selfishness be brought low, that the high-
way of our God may be prepared in Science. The off-
spring of heavenly-minded parents inherit more intellect, 12
better balanced minds, and sounder constitutions.

If some fortuitous circumstance places promising chil-
dren in the arms of gross parents, often these beautiful 15
children early droop and die, like tropical Propensities
flowers born amid Alpine snows. If per- inherited.
chance they live to become parents in their turn, they 18
may reproduce, in their own helpless little ones, the
grosser traits of their ancestors. What hope of happi-
ness, what noble ambition, can inspire the child who 21
inherits propensities that must either be overcome, or
reduce him to a loathsome wreck?

Is not the propagation of the human species a greater 24
responsibility, a more solemn charge than the culture
of your garden, or the raising of stock to increase your
flocks and herds? Nothing unworthy of perpetuity 27
should be transmitted to children.

The formation of mortals must greatly improve, to
advance mankind. The scientific *morale* of marriage is so
spiritual unity. If the propagation of a higher human
species is requisite to reach this goal, then its material

1 conditions can only be permitted for the purpose of generating; the foetus must be kept mentally pure and
3 the period of gestation have the sanctity of virginity.

The entire education of children should be such as will form habits of obedience to moral and spiritual law, 6 whereby they may meet and master that belief in so-called physical laws, which breeds disease.

If parents create in their babes a desire for incessant 9 amusement, to be always fed, rocked, tossed, or talked ^{Inheritance} to, those parents should not, in after years, heeded. complain of their children's fretfulness or 12 frivolity, which they have themselves occasioned. Taking less "thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye 15 shall put on," will do much more for the health of the rising generation than you dream of. Children should be allowed to remain children in knowledge; and should 18 become men and women only through growth in the understanding of man's higher nature.

We must not attribute more and more intelligence 21 to matter, but less and less, if we would be wise and ^{The Mind} healthy. The divine Mind, which forms the creative. bud and blossom, will care for the human 24 body, even as it clothes the lily; but let no mortal interfere with God's government by thrusting in the laws of erring, human concepts.

27 The higher nature of man is not governed by the lower; this would reverse the order of wisdom. Our ^{Superior law} false views of life hide eternal harmony, and 30 ^{of Soul.} produce the ills of which we complain. Because mortals believe in material laws, and reject the Science of Mind, this does not make materiality first,

and the superior law of Soul last. You would never 1
think that flannel is better than the controlling Mind,
for warding off pulmonary disease, if you understood the 3
Science of being.

Man is the offspring of Spirit. The beautiful, good,
and pure constitute his ancestry. His origin is not, like 6
that of mortals, in brute instinct; nor does ^{spiritual} origin.
he pass through material conditions prior to
reaching intelligence. Spirit is his primitive and 9
ultimate source of being, God is his Father, and Life is the
law of his being.

Civil law establishes very unfair differences between 12
the rights of the two sexes. Christian Science furnishes
no precedent for such injustice, and civilization 15
mitigates it in some measure. Still, it is ^{The rights} _{of woman.} 18
a marvel why usage should accord woman less rights
than does either Christian Science or civilization.

Our laws are not impartial, to say the least, in their 18
discrimination as to the person, property, and parental
claims of the two sexes. If the elective franchise 21
for women will remedy the evil, without ^{Unfair dis-} _{crimination.}
encouraging difficulties of greater magnitude, let us
hope it will be granted. A feasible as well as rational
means of improvement, at present, is the elevation of 24
society in general, and the achievement of a nobler
race for legislation,—a race having higher aims and
motives. 27

If a dissolute husband deserts his wife, certainly the
wronged, and perchance impoverished, woman should be
allowed to collect her own wages, enter into business 30
agreements, hold real estate, deposit funds, and own her
children, free from interference.

1 Want of uniform justice is a crying evil caused by the
selfishness and inhumanity of man. Our forefathers
3 exercised their faith in the direction taught by the
Apostle James, when he said: "Pure religion and unde-
filed before God and the Father, is this, To visit the
6 fatherless and widows in their affliction, and to keep
himself unspotted from the world."

Pride, envy, or jealousy seems on most occasions to
9 be the master of ceremonies, ruling out primitive Chris-
tianity. When a man lends a helping hand
^{Benevolence hindered.} to some noble woman, struggling alone with
12 adversity, his wife should not say, "It is never well
to interfere with your neighbor's business." A wife
15 is sometimes debarred, by a covetous domestic tyrant,
from giving the ready aid her sympathy and charity
would afford.

Marriage should signify a union of hearts. Further-
18 more, the time cometh of which Jesus spake, when
he declared that in the resurrection there should be
no more marrying nor giving in marriage,
^{Progressive development.} but man should be as the angels. Then shall
21 Soul rejoice in its own, wherein passion hath no part.
Then white-robed purity will unite in one person,
24 masculine wisdom and feminine love, spiritual under-
standing, and perpetual peace.

Until it is learned that God is the father of all, let
27 marriage continue, and let mortals permit no such dis-
regard of law as may lead to a worse state of society
than now exists. Honesty and virtue ensure the sta-
30 bility of the marriage covenant. Spirit will ultimately
claim its own, all that really is, and the voices of physi-
cal sense be forever hushed.

Marriage should be the school of virtue, and human 1
happiness should proceed from man's high- ^{Blessing}
est nature. May Christ, Truth, be present at ^{of Christ.} 3
every bridal altar to turn the water into wine; and give
to human life an inspiration whereby man's spiritual and
eternal existence may be discerned. 6

If the foundations of human affection are consistent
with progress, they will be strong and enduring. Di-
vorces should warn the age of some funda- ^{Righteous}
mental error in the marriage state. The ^{foundations.} 9
union of the sexes suffers fearful discord. To gain
Christian Science, and consequently the harmony of this 12
relation, it should be more metaphysically regarded,
and less physically.

The broadcast powers of evil so conspicuous to-day, 15
show themselves in the materialism and sensualism of
the age, struggling against the advancing spir- ^{Powerless}
itual era. Beholding the world's lack of ^{Powerless}
Christianity, and the powerlessness of vows to make
home happy, the human mind will at length demand a
higher affection. 21

There will ensue a fermentation over this, as over
many other reforms, until we get at last the clear strain-
ing of truth, and impurity and error are left ^{Transition}
among the lees. The fermentation, even of ^{and reform.} 24
fluids, is not pleasant. An unsettled, transitional stage
is never desirable on its own account. Matrimony, which 27
was once a fixed fact among us, must lose its present
slippery footing, and find permanence in a more spirit-
ual adherence. 30

The mental chemicalization which has brought con-
jugal infidelity to the surface, will assuredly throw off

1 this evil, and marriage will become purer when the scum
is gone.

3 Thou art right, immortal Shakespeare, — great poet
of humanity :

Sweet are the uses of adversity,
6 Which, like the toad, ugly and venomous
 Wears yet a precious jewel in his head.

Trials teach mortals not to lean on an earthly staff, —
9 a broken reed, which pierces the heart. We do not half
Salutary remember this in the sunshine of joy and
sorrow. prosperity. Sorrow is salutary. Through
12 great tribulation we enter into the kingdom. Trials are
proofs of God's care. Spiritual development germinates
not from seed sown in the soil of earthly hopes; but
15 when these decay, Love propagates anew the higher joys
of Spirit, which have no taint of earth. Each successive
stage of experience unfolds new views of divine goodness
18 and love.

Amidst gratitude for conjugal felicity, it is well to re-
member how fleeting are human joys. Amidst conjugal
21 infelicity, it is well to hope, pray, and wait patiently on
divine wisdom to point out the path.

Husbands and wives should never separate, if there is
24 no Christian demand for it. It is better to await the
Patience logic of events, than for a wife precipitately
is wisdom. to leave her husband, or for a husband to leave
27 his wife. If one is better than the other, as must always
be the case, the other pre-eminently needs good company.
Socrates considered patience salutary under such cir-
30 cumstances, making his Xantippe a discipline for his
philosophy.

Sorrow has its reward. It never leaves us where it 1
 found us. The furnace separates the gold from the
 dross, that the precious metal may be graven ^{The gold and dross.} 3
 with the image of God. The cup our Father
 hath given, shall we not drink it, and learn the lessons
 He teaches ? 6

If the ocean is stirred by a storm, the clouds lower,
 the wind shrieks through the tightened shrouds, and
 waves lift themselves into mountains. We ask ^{Weathering the storm.} 9
 the helmsman: "Do you know your course ?" 12
 Can you steer safely amid the storm ?" He answers
 nobly; but the brave, dauntless seaman is not sure of 15
 his fate. Nautical science is not equal to the Science of
 Mind; yet, acting up to his highest understanding, firm
 at the post of duty, the mariner works on, and awaits 18
 the issue. Thus should we deport ourselves on the
 seething ocean of sorrow. Hoping and working, we
 should stick to the wreck, until an irresistible propul- 18
 sion precipitates our doom, or sunshine gladdens the
 sea.

The notion that animal natures can possibly give force 21
 to character is too absurd for consideration, when we
 remember that our Lord and Master healed ^{Spiritual power.} 24
 the sick, raised the dead, and commanded even
 the winds and waves to obey him, through spiritual
 ascendency. Grace and Truth are potent beyond all
 other means and methods. 27

The lack of spiritual power, in the limited demonstration
 of popular Christianity, puts not to silence the labor
 of centuries. Corporeal consciousness is not so much 30
 needed as spiritual. Man delivered from sin, disease, and
 death, presents the true likeness or spiritual ideal.

*A nautical lesson: And are not the
 sailors navigating their ship in
 the ocean of life, and learning
 and improving their navigation in the world?*

1 Systems of religion and medicine treat of physical
pains and pleasures, but Jesus rebuked the suffering
3 ^{Basis of true} religion. from any such cause or effect. The epoch
approaches when this understanding will be
the basis of true religion. At present mortals progress
6 slowly for fear of being thought ridiculous. They are
slaves to fashion, pride, and sense. Sometime we shall
learn how Spirit, the great architect, has created men
9 and women in Science. We ought to weary of the
fleeting and false, and cherish nothing which hinders
our highest selfhood.

12 Jealousy is the grave of affection,— the presence of
mistrust, where confidence is due, withers the flowers
of Eden, and scatters love's petals to decay. Be not
15 in haste to take the vow "until death do us part."
Consider its obligations, its responsibilities, its rela-
tions to your own growth and your influence on other
18 lives.

I never knew more than one individual who believed
in agamogenesis; she was unmarried, a lovely character,
21 ^{Insanity and} _{agamogenesis.} was suffering from incipient insanity, and a
Christian Scientist cured her. I have named
her case to individuals, when casting my bread upon the
24 waters, and it may have caused the good to ponder,—
and the evil to hatch their silly innuendoes and lies,—
since salutary causes sometimes incur these effects.
27 The perpetuation of the floral species by bud or cell-
division is evident, but I discredit the belief that
agamogenesis applies to the human species.
30 Christian Science presents unfoldment, not accretion;
it manifests no material growth from molecule to mind,
but an impartation of the divine Mind to man and the

universe. Proportionately as human generation ceases, 1
the unbroken links of eternal harmonious being will be
spiritually discerned; and man not of the ^{God's crea-} 3
earth earthly but coexistent with God will ^{tion intact.}
appear. The scientific fact that man and the universe
are evolved from Spirit — God — and so are spiritual 6
and good, is as fixed in divine Science as is the proof
that mortals gain the sense of health and heaven only as
they lose the sense of sin, disease, and matter. Mortals 9
can never understand God's creation while believing
that man is a creator. His children already created will
be cognized only as man seeks and finds the truth of his 12
own being. Thus it is that the real, ideal man appears
in proportion as mortals, or the false and material, dis-
appear. To no longer marry or be "given in marriage" 15
neither closes man's continuity, nor his sense of increasing
number in God's infinite plan. Spiritually to under-
stand there is but one creator — God — unfolds His crea- 18
tion, confirms the Scriptures, brings the sweet assurance
of no parting, no pain, and man perfect and eternal.

If Christian Scientists educate their own offspring 21
spiritually, they can educate others spiritually, and not
conflict with their sense of God's creation. Some day
the child will ask his parent, Do you keep the First 24
Commandment? Do you have one God and creator, or
is man a creator? If the father replies, God creates
man through man, the child may ask, Do you teach 27
that Spirit creates materially, or do you declare that
there is no matter? Jesus said, "The children of this
world marry, and are given in marriage: But they 30
which shall be accounted worthy to obtain that world,
and the resurrection from the dead, neither marry, nor
are given in marriage."

CHAPTER IV.

CHRISTIAN SCIENCE AND SPIRITUALISM.

*And when they shall say unto you,
Seek unto them that have familiar spirits,
And unto wizards that peep and that mutter ;
Should not a people seek unto their God ?
For the living to the dead ? — ISAIAH.*

Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. — JOHN.

1 **M**ORTAL existence is an enigma. Every day is a mystery. The testimony of the corporeal senses 3 cannot inform us what is real and what is delusive, but the revelations of Christian Science unlock the treasures 6 ^{The infinite} _{one Spirit.} of Truth. Whatever is false or sinful can never enter the atmosphere of Spirit. There is but one Spirit. Man is never God; but spiritual man, made in His likeness, reflects God. In this 9 scientific reflection the Ego and the Father are inseparable. The supposition that corporeal beings are spirits, or that there are good and evil spirits, is a mistake.

12 The divine Mind maintains all identities as distinct and eternal, from a blade of grass to a star. ^{Real and un-} _{real identity.} The question is, What are God's identities?

15 What is Soul? Does life or soul exist in the thing formed?

CHRISTIAN SCIENCE AND SPIRITUALISM. 71

Nothing is real and eternal, nothing is Spirit, but God 1 and His idea. Evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of 3 material sense.

The identity, or idea, of all reality continues forever; but the Spirit, or divine Principle, of all is not *in* His 6 formations. Soul is synonymous with Spirit, God, the creative, governing, infinite Principle, outside of finite form, which forms only reflect. 9

Close your eyes, and you may dream that you see a flower, — that you touch and smell it. Thus you learn that the flower is a product of mind, a forma- 12 *Dream-
lessons.* tion of thought, rather than of matter. Close them again, and you may see landscapes, men, and women. Thus you learn that these also are images 15 that mortal mind holds and evolves, which simulate mind, life, and intelligence. From dreams also you learn that neither mortal mind nor matter is the 18 image or likeness of God, and that immortal Mind is not in matter.

When the Science of Mind is understood, spirit- 21 ualism will be found mainly erroneous, having no scientific basis or origin, no proof nor power *found wanting.* 24 outside of human testimony. It is the off- spring of the physical senses. There is no sensuality in Spirit. I never could believe in spiritualism.

The basis and structure of spiritualism are alike mate- 27 rial and physical. Its spirits are so many corporealities, limited and finite in character and quality. Spiritualism therefore presupposes Spirit, which is ever infinite, to be 30 a corporeal being, a finite form, — a theory contrary to Christian Science.

1 There is but one spiritual existence, the Life of which corporeal sense can take no cognizance. The divine
3 Principle of man speaks through immortal sense. If a material body — in other words if mortal, material sense — were permeated by Spirit, that body would disappear
6 to these senses, — be deathless. A condition precedent to communion with Spirit is the gain of spiritual life.

9 So-called *spirits* are but corporeal communicators. As light destroys darkness, and in its place all is light, so
12 ^{Spirits} _{obsolete.} (in absolute Science) Soul, or God, is the only truth-giver to man. Truth destroys mortality, and brings to light immortality. Mortal belief (the material sense of life) and immortal Truth (the spiritual
15 sense) are the tares and the wheat, which are not united by progress, but separated.

Perfection is not expressed through imperfection. 18 Spirit is not made manifest through matter, its antipode. There are no convenient sieves which can strain truth through error.

21 God, good, being ever present, it follows in divine logic that evil, the suppositional opposite of good, is
24 ^{Scientific} _{phenomena.} never present. In Science, individual good derived from God, the infinite All-in-all, may flow from the departed to mortals. But evil is neither communicable nor scientific. A sinning, earthly
27 mortal is not the reality of Life, nor the medium through which truth passes to earth. The joy of intercourse becomes the jest of sin, when evil and suffering are communicable. Not personal intercommunion but divine law is the communicator of truth, health, and harmony to earth and humanity. As readily can

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you mingle fire and frost as Spirit and matter. In either 1 case, one must control the other.

Spiritualism calls one person, living in this world, 3 *material*, but terms another, who has died to-day a sinner, and supposedly returns to earth to-morrow, a 6 *spirit*; when the fact is that neither the one nor the other is spirit, for Spirit is God; and man is His likeness.

The belief that one man, as spirit, can control another man, as matter, upsets both the individuality and the 9 Science of man, for man is spiritual. God ^{One government.} controls man and God is the only Spirit.

Any other control or attraction of so-called spirit is a 12 mortal belief, which ought to be known by its fruit, — the repetition of evil.

If Spirit, or God, communed with or controlled mortals 15 through electricity, or any other form of matter, this would destroy the divine order and the Science of omnipotent, omnipresent Spirit. 18

The belief that material bodies return to dust, hereafter to rise up as spiritual bodies, with material sensations and desires, is incorrect. Equally ^{Incorrect theories.} 21 incorrect is the belief that spirit is confined here in a finite, material body, from which it is freed by death, and that, when it is freed, the spirit retains the 24 sensations belonging to the body.

It is a grave mistake to suppose that matter is any part of the reality of intelligent existence, or that Spirit 27 and matter, intelligence and non-intelligence, ^{No mediumship.} will destroy. The sensual cannot be made the mouth- 30 piece of the spiritual, nor the finite become the channel of the infinite. There is no communication between

1 so-called material existence, and spiritual life which is
not subject to death.
3 To be on communicable terms with Spirit, persons
must be free from organic bodies; and their return to
6 ^{Opposing} conditions. that material condition, after having once left
it, would be as impossible as the restoration
9 of the acorn, already absorbed into a sprout which has
risen above the soil, to its primitive condition. The seed
12 which has germinated has a new form and state of ex-
istence. When the belief of life in matter is extinct, the
error which has held it dissolves with it, and never
15 returns to the old condition. No correspondence or
communion can exist between persons in such opposite
body, and the belief of still living in an organic, material
body.

The caterpillar, transformed into a beautiful insect, is
18 no longer a worm, nor does it return to fraternize with
Bridgeless division. or control the worm. Such a backward trans-
formation is impossible in Science. Darkness
21 and light, infancy and manhood, sickness and health, are
opposites, — different beliefs, which never blend. Who
will say that infancy can utter the ideas of manhood;
24 that darkness can represent light; that we are in Europe
when we are in the opposite hemisphere? There is no
bridge across the gulf which divides two such opposite
27 conditions as the spiritual, or incorporeal, and the phys-
ical, or corporeal.

In Christian Science there is never a retrograde step,
30 nor any return to positions outgrown. The so-called
dead and living cannot commune together, if they are in
separate states of existence, or consciousness.

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This simple truth lays bare the mistaken assumption 1
that man dies as matter but comes to life as spirit.
The so-called dead in order to reappear to ^{Unscientific} 3
those still in the existence visible to the physi- ^{investiture.}
cal senses, would need to be tangible and material, — to
have still a material investiture, — or these lower senses 6
could take no cognizance of them.

Spiritualism would transfer men from the spiritual
sense of existence back into its material sense. This 9
gross materialism is scientifically impossible, since to
infinite Spirit there can be no matter.

Jesus said of Lazarus: "Our friend Lazarus sleepeth ; 12
but I go, that I may awake him out of sleep." He re-
stored Lazarus by the understanding that he ^{Raising} 15
had never died, not by an admission that his ^{the dead.}
body had died, and then lived again. Had Jesus be-
lieved that Lazarus had lived or died in his body, he
would have stood on the same plane of belief with those 18
who buried the body, and he could not therefore have
resuscitated it.

When you can waken yourself or others out of the 21
belief that all must die, you can then exercise Jesus'
spiritual power to reproduce the presence of those who
thought they had died, — but not otherwise. 24

There is one possible moment when those called dead,
and the living, can commune together, and that is the
moment previous to the transition, — the mo- ^{Vision of} 27
ment when the link between their opposite ^{the dying.}
beliefs is being sundered. In the vestibule through
which we pass from one dream to another dream, or 30
when we awake from earth's sleep to the grand verities
of Life, the departing may hear the glad welcome of

1 those gone before. Those departing may whisper this vision, name the face that smiles on them, and the hand
3 which beckons them ; as one at Niagara, with eyes open only to that wonder, forgets all else, and breathes aloud his rapture.

6 When being is understood, Life will be recognized as neither material nor finite, but as infinite,—as God,
9 ^{Real Life} _{is God.} universal good ; and the belief that life, or mind, was ever in a finite form, or good in evil, will be destroyed. Then it will be understood that Spirit never entered matter, and was therefore never 12 raised from it. When advanced to spiritual being and the understanding of God, man can no longer commune with matter ; neither can he return to it, any more than 15 a tree can return to its seed. Neither will he be corporeal ; but he will be an individual consciousness, characterized by the divine Spirit, not by matter.

18 Suffering, sinning, dying beliefs are unreal,—when divine Science is universally understood, they will have no power over man, for man is immortal — and lives 21 by divine authority.

The sinless joy, the perfect harmony and immortality of Life — possessing unlimited divine beauty and good-
24 ^{Immaterial} _{pleasure.} ness, without a single bodily pleasure or pain, — constitute the only veritable, indestructible man, whose being is spiritual. This state of existence 27 is scientific and intact, — a perfection discernible only by those who have the final understanding of Christ in divine Science. Death can never hasten it, for death 30 must be overcome, not submitted to, before immortality appears.

The recognition of Spirit and infinity comes not sud-

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denly, here or hereafter. The pious Polycarp said: "I 1
cannot turn at once from good to evil." Neither
do other mortals accomplish the change from error to 3
truth at a single bound.

Existence continues to be a belief of corporeal sense, 5
until the Science of being is reached. Error brings its 6
own self-destruction, both here and hereafter, ^{Second} death.
for mortal mind creates its own physical con-
ditions. Death will occur on the next plane of exist- 9
ence as on this, until the spiritual understanding of Life
is reached. Then, and not until then, will it be demon-
strated that "the second death hath no power." 12

The period required for this dream of material life, 13
embracing its so-called pleasures and pains, to vanish
from consciousness, "knoweth no man . . . ^{A dream} 15
neither the Son, but the Father." It will be ^{vanishing.}
of longer or shorter duration, according to the tenacity
of its error. Of what advantage, then, would it be to 18
us, or to the departed, to prolong the material state, and
so prolong the illusion either of a soul inert, or of a sin-
ning, suffering sense,— a so-called mind fettered to 21
matter.

Even if spirits' communications to mortal conscious- 24
ness were possible, they would grow beautifully less
with every advanced stage of existence. The ^{Progress and} 26
departed would gradually rise above ignorance ^{purgatory.}
and materiality, and Spiritualists would outgrow their 27
beliefs in material spiritualism. Spiritism consigns the
dead to a state resembling that of blighted buds,— to a 29
wretched purgatory, where their chances of improvement
narrow into nothing, and they return to their old stand-
points of matter.

1 The decaying flower, the blighted bud, the gnarled oak, the ferocious beast, — like the discords of disease,

3 ^{Unnatural} _{deflections.} sin, and death, — are unnatural. They are the falsities of sense, the changing deflections of mortal mind, and not the eternal realities of Mind.

6 How unreasonable is the belief that we are wearing out life and hastening to death, and that at the same ^{Absurd} time we are communing with immortality?

9 ^{oracles.} If the departed are in rapport with mortality, or matter, they are not spiritual, but must still be mortal, sinful, suffering, and dying. Then wherefore look to them — even were communication possible — for proofs of immortality, and accept them as oracles? Communications gathered from ignorance are pernicious in 15 tendency.

Spiritualism, with its material accompaniments, would destroy the supremacy of Spirit. If Spirit pervades all 18 space, it needs no material method for the transmission of messages. Spirit needs no wires nor electricity in order to be omnipresent.

21 Spirit is not materially tangible. How then can it communicate with man through electric, material effects?

24 ^{Spirit in-} _{tangible.} How can the majesty and omnipotence of Spirit be lost? God is not in the medley, where matter cares for matter; where spiritism makes many gods, and hypnotism and electricity are claimed 27 to be the agents of God's government.

Spirit blesses man, but man "canst not tell whence it cometh." By it the sick are healed, the sorrowing are 30 comforted, and the sinful are reformed. These are the effects of one universal God, the invisible good dwelling in eternal Science.

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The act of describing disease — its symptoms, locality, 1 and fatality — is not scientific. Warning people against death is an error that tends to frighten those ^{Thought re-}_{garding death.} into it who are ignorant of Life as God. ³ Thousands of instances could be cited of health restored by changing the patient's thoughts relating to death. ⁶

A scientific mental method is more sanitary than the use of drugs, and produces permanent health. Science must go over the whole ground, and dig up every ^{Fallacious} _{hypotheses.} seed of error's sowing: spiritualism relies upon ⁹ human beliefs and hypotheses. Christian Science removes these beliefs and hypotheses, through the higher ¹² understanding of God, for it rests on divine Principle in its revelation of immortality, not on material personalities, and so introduces the harmony of being. ¹⁵

Jesus cast out evil spirits, or false beliefs. The Apostle Paul bade men have the Mind that was in the Christ. Jesus did his own work by the one Spirit. He ¹⁸ said: "My Father worketh hitherto, and I work." He never described disease, so far as can be learned from the Gospels, but he healed it. ²¹

The unscientific practitioner says: "You are ill. Your brain is overtaxed, and you must rest. Your body is weak, and it must be strengthened. You have ^{Mistaken} _{methods.} nervous prostration, and must be treated for ²⁴ it." Science objects to all this, contending for the rights of intelligence, and asserting that Mind controls body ²⁷ and brain.

Mind-science teaches that mortals need "not be weary in well doing." It dissipates fatigue ^{Divine} _{strength.} ³⁰ in doing good. Giving does not impoverish us in the service of our Maker, neither does withhold-

1 ing enrich us. We have strength in proportion to our truth, and our strength is not lessened by giving utterance to truth. A cup of coffee or tea is not the equal of truth, whether for the inspiration of a sermon or for the support of bodily endurance.

6 A communication purporting to come from the late Theodore Parker reads as follows: "There never was, ^{A denial of} and there never will be, an immortal spirit." ^{immortality.} Yet the very periodical containing this sentence repeats weekly the assertion that spirit-communications are our only proofs of immortality.

12 I entertain no doubt of the humanity and philanthropy of many Spiritualists, but I cannot coincide with their ^{Mysticism} _{unscientific.} views. It is mysticism that gives spiritualism its force. Science removes mystery, and explains extraordinary phenomena; but Science never removes such phenomena from the domain of reason into

18 the realm of mysticism.

It should not seem mysterious that mind, without hands, can move a table, when we already know that it is ^{Physical} _{fallacies.} mind-power which moves both table and hand. Even planchette—the French toy which years ago pleased so many people — attested the control of ²¹ ₂₄ mortal mind over its lower substratum, called matter.

It is mortal mind which convulses its substratum called matter. These movements arise from the volition of human belief, but are neither scientific nor rational. Mortal mind produces table-tipping as certainly as table-setting, and believes that this wonder emanates from ²⁷ ₃₀ spirits and electricity; and this belief rests on the common conviction that mind and matter cooperate both visibly and invisibly, and hence that matter is intelligent.

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There is not so much evidence to prove any inter- 1
communication between the so-called dead and the liv-
ing, as there is to show the sick that matter
suffers and has sensation; yet this latter 3
evidence is destroyed by Mind-science. If
Spiritualists understood the Science of being, their belief 6
in mediumship would vanish.

At the very best, on its own theories, spiritualism can
only prove that certain individuals have a continued 9
existence after death, and maintain their affili- ^{Poor post-}
ation with mortal flesh; but this fact af- ^{mortem}
fords no certainty of everlasting life. A man's asser- 12
tion that he is immortal no more proves him to be so,
than the opposite assertion, that he is mortal, would prove
immortality a lie. Nor is the case improved when 15
alleged spirits teach immortality. Life, Love, Truth,
is the only proof of immortality.

Man in the likeness of God, as revealed in Science, 18
cannot help being immortal. Though the grass seemeth
to wither and the flower to fade, they reappear.
Erase the figures which express number, si- ^{No proof of}
lence the tones of music, give to the worms the 21
body called man, and yet the producing, governing, di-
vine Principle lives on,—in the one case as truly as in 24
the other,—despite the so-called laws of matter, which
define man as mortal. Though the inharmony resulting
from material sense hides the harmony of Science, it 27
cannot destroy the divine Principle thereof. In Science,
man's immortality depends on that of God, good, and
follows it as a necessary consequence. 30

That somebody, somewhere, must have known the
deceased person, supposed to be the communicator, is

1 evident, and it is as easy to read distant thoughts as near. We think of an absent friend as easily as we
3 ^{Reading thoughts.} do of one present. It is no more difficult to read the absent mind than it is to read the present. Chaucer wrote centuries ago, yet we still read
6 his thought in his verse. What is classic study, but so much discernment of the minds of Homer and Virgil, of whose personal existence we may be in doubt?

9 If spiritual life has been won by the departed, they cannot return to material existence; because different
12 ^{Impossible intercommunion.} states of consciousness are involved, and one person cannot exist in two different states of consciousness at the same time. In sleep we
15 do not communicate with the dreamer at our side, despite this proximity, because both of us are either unconscious, or wandering through different mazes of consciousness in dreams.

18 In like manner it would follow, even if our departed friends were near us, and were in as conscious a state of existence as before the change we call death, that
21 their state of consciousness must be different from ours. We are not in their state, nor are they in the mental realm wherein we dwell. Communion between them
24 and ourselves would be prevented by this difference. The mental states are so unlike, that intercommunion is as impossible as it would be between a mole and a
27 human being. Different dreams and different awakenings betoken differing consciousness. When wandering in Australia, do we look for help to the Esquimaux in
30 their snow huts?

In a world of sin and sensuality, hastening to a greater development of power, it is wise to earnestly

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consider whether it is the human mind or the divine 1
Mind which is influencing you. What the prophets of
Jehovah did, the worshippers of Baal failed to do; yet 3
artifice and delusion claimed that they could equal the
work of wisdom.

Science only can explain the incredible good, and 6
the evil elements, now coming to the surface. Mortals
must find refuge in Truth, in order to escape the error
of these latter days. Nothing is more antagonistic to 9
Christian Science than a blind belief without under-
standing, for it hides Truth, and builds on error.

Miracles are impossible in Science, and here it takes 12
issue with popular religions. The scientific manifesta-
tion of power is from the divine nature, and 15
is not supernatural, since Science is an ex- ^{Natural wonders.}
plication of nature. The belief that the universe,
including man, is governed in general by material laws,
but that occasionally Spirit sets aside these laws, — 18
this belief belittles omnipotent wisdom, and gives to
matter the precedence over Spirit.

It is contrary to Christian Science to suppose that 21
life is either material or organically spiritual. Between
Christian Science and all forms of supersti- ^{Conflicting standpoints.} 24
tion a great gulf is fixed, as impassable as that
between Dives and Lazarus. There is mortal mind-read-
ing and immortal Mind-reading. The latter is a revela-
tion of divine purpose, through spiritual understanding, 27
by which man gains the divine Principle and explanation
of all things. These are distinctly opposite standpoints,
whence cause and effect are interpreted. The act of 30
reading mortal mind investigates and touches human
beliefs only. Science is immortal and coordinate neither

1 with the premises nor with the conclusions of mortal beliefs.
3 The ancient prophets gained their foresight from a spiritual, incorporeal standpoint; not by foreshadowing 6 ^{Scientific} foreseeing. evil, and mistaking fact for fiction, — predicting the future from a groundwork of corporeality and human belief. When sufficiently advanced in Science to be in harmony with the Truth 9 of being, men become seers and prophets involuntarily, controlled not by demons, spirits, or demigods, but by the one Spirit. It is the prerogative of the ever-present, 12 divine Mind, and of thought which is in rapport with this Mind, to know the past, the present, and the future.

15 Acquaintance with the Science of being enables us to commune more largely with the divine Mind, to foresee and foretell events which concern the universal welfare, to be divinely inspired, — yea, to reach the range of 18 fetterless Mind.

To understand that Mind is infinite, not bounded by corporeality, not dependent upon the ear and eye for 21 ^{The Mind} sound or sight, or upon muscles and bones for ^{unbounded} locomotion, is a step towards Mind-science whereby we discern man's nature and existence. This 24 true conception of being destroys the belief of spiritualism at its very inception; for, without the concession of material personalities called spirits, spiritualism has 27 no basis to build upon.

All we correctly know of Spirit comes from God, divine Principle, and is learned through Christ and 30 ^{Scientific} Christian Science. If this Science has been ^{foreknowing} thoroughly learned and properly digested, we can know the truth more accurately than the astronomer

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can read the stars, or calculate an eclipse. This Mind- 1
reading is the opposite of clairvoyance. It is the illu-
mination of spiritual understanding, which demonstrates 3
a capacity of Soul, not of material sense. This Soul-
sense comes to the human mind when the latter yields
to the divine Mind. 6

Such intuitions reveal whatever constitutes and per-
petuates harmony, enabling one to do good, but not
evil. You will reach the perfect Science of ^{Value of} 9
healing when able to read the human mind ^{Intuition.}
after this manner, and discern the error you would
destroy. The Samaritan woman said: "Come, see a 12
man, which told me all things that ever I did: is not
this the Christ?"

It is recorded that Jesus, as he once journeyed with 15
his students, "knew their thoughts," — read them sci-
entifically. In like manner he discerned disease and
healed the sick. After the same method, events of great 18
moment were foretold by the Hebrew prophets. Our
Master rebuked the lack of this power when he said:
"O ye hypocrites! ye can discern the face of the sky; 21
but can ye not discern the signs of the times?"

Both Jew and Gentile may have had acute corporeal
senses, but all mortals lack spiritual sense. Jesus knew 24
the generation to be wicked and adulterous, ^{Hypocrisy} 25
seeking the material more than the spiritual. ^{condemned.}
His thrusts at materialism were sharp, but needful. He 27
never spared hypocrisy the sternest condemnation. He
said: "These ought ye to have done, and not to leave
the other undone." The great Teacher knew both 30
cause and effect, knew that truth communicates itself
but never imparts error.

1 Jesus once asked, "Who touched me?" Supposing this inquiry to be occasioned by physical contact alone, 3 ^{Mental} _{contact.} his disciples answered, "The multitude throng thee." Jesus knew, as others did not, that it was not matter, but mortal mind, whose touch called 6 for aid. Repeating his inquiry, he was answered by the faith of a sick woman. His quick apprehension of this mental call illustrated his spirituality. The disciples' 9 misconception of it uncovered their materiality. He possessed more spiritual susceptibility than the disciples. Opposites come from contrary directions, and produce 12 unlike results.

Mortals evolve images of thought. These may appear to the ignorant to be apparitions; but they are mysteri- 15 ^{Images of} _{thought.} ous only because it is unusual to see thoughts, though we can always feel their influence. Haunted houses, ghostly voices, unusual noises, and 18 apparitions brought out in dark seances, either involve feats by tricksters, or they are images and sounds evolved involuntarily by mortal mind here. Optical 21 seeing is no less a quality of physical sense than feeling is. Then why is it more difficult to see a thought than to feel it? Education alone determines the difference. 24 In reality there is none.

Portraits, landscape-paintings, fac-similes of penmanship, peculiarities of expression, recollected sentences, 27 ^{Phenomena} _{explained.} can all be taken from pictorial thought and memory, as readily as from objects cognizable by the senses. Mortal mind sees what it believes, as 30 certainly as it believes what it sees. It feels, hears, and sees its own thoughts. Pictures are mentally formed before the artist can convey them to canvas. So is it

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with all material conceptions. Mind-readers perceive 1 these pictures of thought. They copy or reproduce them, even when lost to the memory of the mind in 3 which they are discoverable.

It is needless for the thought or person holding the transferred picture to be individually and consciously 6 present. Though individuals have passed away, their mental environment remains, to be discerned, described, and transmitted. Though bodies 9 are leagues apart, and their associations forgotten, they float in the general atmosphere of human mind.

The Scotch call such vision "second sight" when 12 really it is first sight instead of second, for it presents primal facts to mortal mind. Science enables one to read the human mind, but not as a clairvoyant. It enables one to heal through Mind, but not as a mesmerist.

The mine knows naught of the emeralds within its 18 rocks; the sea is ignorant of the gems within its caverns, of the corals, of its sharp reefs, of the tall ships that float on its bosom, or of those 21 whose carcasses lie buried in its sands; yet these are all there. Do not suppose that any mental concept is gone because you do not think of it. The true concept is 24 never lost. The strong impressions produced on mortal mind by friendship, or by any intense feeling, are lasting, and mind-readers can perceive and reproduce these 27 impressions.

Memory may reproduce voices long since silent. We have but to close the eyes, and forms 30 rise before us which are thousands of miles away, or altogether gone from physical sight and

1 sense, and this not in dreamy sleep. In our day-dreams we can recall, — what the poet Tennyson expressed the 3 heart's desire for, —

the touch of a vanished hand,
And the sound of a voice that is still.

6 The mind may even be cognizant of a present flavor and odor, when no viand touches the palate, and no scent salutes the nostrils.

9 How are veritable ideas to be distinguished from illusions? By learning their origin. Ideas are emanations 12 ^{Illusions} not ideas. of Spirit. Thoughts, proceeding from the 13 brain or from matter, are offshoots of mortal mind, — they are mortal material beliefs. Ideas are spiritual, harmonious, and eternal. Beliefs proceed from the 15 so-called material senses, which at one time are supposed to be substance-matter, and at another are called spirits.

To love one's neighbor as one's self is a divine idea; 18 but this idea can never be seen, felt, nor understood through the physical senses. Excite the organ of veneration, religious faith, and the individual manifests 21 found adoration. Excite the opposite development, and he blasphemes. These effects, however, do not proceed from Christianity, nor are they spiritual phenomena; 24 for both arise from mortal belief.

Eloquence re-echoes the strains of Truth and Love. It is inspiration, rather than erudition. It shows the 27 ^{Trance-speaking} _{illusion.} possibilities derived from divine Mind, though it is said to be a gift whose endowment is obtained from books, or received from the impulsion of departed spirits. When eloquence proceeds from the belief that a departed spirit is speaking, who can tell 30 what the unaided medium is incapable of knowing or

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uttering;— this only shows that the beliefs of mortal 1
mind are loosed. Forgetting her ignorance, in the be-
lief that another mind is speaking through her, the 3
devotee may become unwontedly eloquent. Having
more faith in others than in herself, and believing that
somebody else possesses her tongue and mind, she talks 6
freely.

Destroy her belief in outside aid, and her eloquence
disappears. The former limits of her belief return. She 8
says, “I am incapable of words that glow, for I am un-
educated.” This familiar instance reaffirms the Scrip-
tural word concerning a man, “As he thinketh in his 12
heart, so is he.” If one believes that he cannot be an
orator without study or a superinduced condition, the
body responds to this belief, and the tongue grows mute 15
which before was eloquent.

Mind is not necessarily dependent upon educational
processes. It possesses of itself all beauty and poetry, 18
and the power of expressing them. Spirit, ^{Scientific im-}
God, is heard when the senses are silent. We ^{provisation.}
are all capable of more than we do. The influence or 21
action of Soul confers a freedom which explains the
phenomena of improvisation, and the fervor of un-
tutored lips. 24

Matter is neither intelligent nor creative. The tree is
not the author of itself. Sound is not the originator of
music, and man is not the father of man. Divine 27
Cain concluded, very naturally, that if life ^{origin.}
was in the body, and man gave it, man had the right to
take it away. This incident shows that the belief of 30
life in matter was “a murderer from the beginning.”

If seed is necessary to produce wheat, and wheat to

1 produce flour, or if one animal can originate another, how then can we account for their primal origin? How 3 were the loaves and fishes multiplied on the shores of Galilee,—and that, too, without meal or monad, from which loaf or fish could come?

6 The earth's orbit, and the imaginary line called the equator, are not substance. The earth's motion and ^{Mind is substance.} position are sustained alone by Mind. Divest 9 yourself of the thought that there can be substance in matter, and then the movements and transitions now possible for mortal mind, will be found to be 12 equally possible for the body. Then being will be recognized as spiritual, and death will be obsolete; though now some insist that death is the necessary pre-15 lude to immortality.

In dreams we fly to Europe, and meet a far-off friend. The looker-on sees the body in bed, but the supposed 18 ^{Mortal delusions.} inhabitant of that body carries it through the air and over the ocean. This shows the possibilities of thought. Opium and hashish eaters men-21 tally travel far and work wonders; yet their bodies stay in one place. This shows what mortal mentality and knowledge are.

24 The admission to one's self that man is God's own likeness, sets one free to master the infinite idea. This ^{Scientific finalities.} conviction shuts the door on death, and opens 27 it wide towards immortality. The understanding and recognition of Spirit must finally come, and we may as well improve our time in solving the mysteries of being, through an apprehension of divine Principle. At present we know not what man is; but we certainly shall know this when man reflects God.

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The Revelator tells us of "a new heaven and a new earth." Have you ever pictured this heaven and earth, inhabited by beings under the control of supreme wisdom?

Let us rid ourselves of the belief that man is separated from God, and obey only the divine Principle, Life and Love. Here is the great point of departure for all true spiritual growth.

It is difficult for the sinner to accept divine Science, because it exposes his nothingness ; but the sooner error is reduced to its native nothingness, the sooner man's genuine being will appear, and his genuine being will be understood. The destruction of error is by no means the destruction of Truth or Life, but is the acknowledgment of them.

Absorbed in material selfhood we discern and reflect but faintly the substance of Life or Mind. The denial of material selfhood aids the discernment of man's spiritual and eternal individuality, and destroys the erroneous knowledge gained from matter or through what are termed the material senses.

Certain erroneous postulates should be here considered, in order that the spiritual facts may be better apprehended. The first erroneous postulate is, that substance, life, and intelligence are something apart from God.

The second erroneous postulate is, that man is both mental and material.

The third erroneous postulate is, that mind is both evil and good ; whereas the real Mind cannot be evil, so nor the medium of evil, for Mind is God.

The fourth erroneous postulate is, that matter is in-

1 telligent, and that man has a material body which is part of himself.

3 The fifth erroneous postulate is, that matter holds in itself the issues of life and death, — that it is not only capable of experiencing pleasure and pain, but also 6 capable of imparting these sensations. From the illusion implied in this last postulate arises the decomposition of mortal bodies in what is termed death.

9 Mind is not an entity within the cranium, with the power of sinning now and forever.

In old Scriptural pictures we see the tree of knowl-12 edge, with a serpent coiled around it speaking to Adam ^{Knowledge of} and Eve. This represents the serpent in the ^{good and evil.} act of commanding to our first parents the 15 knowledge of good and evil, a knowledge gained from matter or evil, instead of from Spirit. The portrayal is still graphically accurate, for the common conception 18 of manhood — a burlesque of God's man — is an out-growth of human knowledge, a mere offshoot of material sense.

21 Uncover error, and it turns the lie upon you. Until the fact concerning error — namely, its nothingness — 24 ^{Opposing} ^{power.} appears, the moral demand will not be met, and the ability to make nothing of error will be wanting. We should blush to call that real which is only a mistake. The foundation of evil is laid on a 27 belief in something besides God. This belief tends to support two opposite powers, instead of urging the claims of Truth alone. The mistake of thinking that error can 30 be real, when it is merely the absence of truth, leads to belief in the superiority of error.

Do you say the time has not yet come in which to

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recognize Soul as substantial and able to control the 1 body? Remember Jesus, who over eighteen centuries ago demonstrated the power of Spirit, and said, "He that believeth on me, the works ^{The age's privilege.} 3 that I do shall he do also," and who also said, "But the hour cometh, and *now is*, when the true worshippers shall 6 worship the Father in spirit and in truth." "Behold, *now* is the accepted time; behold, *now* is the day of salvation," said Paul. 9

Divine logic and revelation coincide. If we find this to be otherwise, we may be sure that our logic ^{Logic and} 12 is at fault, or that we have misinterpreted ^{revelation.} 12 revelation. Good itself never causes evil, nor creates aught that can cause evil.

Good does not create a mind susceptible of causing 15 evil, for evil is the opposing error, and not the truth of creation. Destructive electricity is not the offspring of infinite good. Whatever contradicts the real nature 18 of the divine *Esse*, though human faith may clothe it with angelic vestments, is without foundation.

The belief that Spirit is finite as well as infinite, has 21 darkened all history. In Christian Science, Spirit, as a proper noun, is the name of the Supreme ^{Derivatives of spirit.} 24 Being. It means quantity and quality, and applies exclusively to God. The modifying derivatives of the word *spirit* refer only to quality, not God. Man is spiritual. He is not God, Spirit. If man were Spirit, 27 then men would be spirits, gods. Finite spirit would be mortal; and this is the error embodied in the belief that the infinite can be contained in the finite. This belief 20 tends to becloud our apprehension of the kingdom of heaven, and the reign of harmony in the Science of being.

1 Jesus taught but one God, one Spirit, which makes man in the image and likeness of Himself,— of Spirit,
3 ^{Scientific} man not of matter. Man reflects infinite Truth, Life, and Love. The nature of man, thus understood, includes all that is implied by the terms 6 "image" and "likeness" as used in Scripture. The truly Christian and scientific statement of personality, and the relation of man to God, with the demonstration which 9 accompanied it, incensed the rabbis, and they said: "Crucify him, crucify him, . . . by our law he ought to die, because he made himself the Son of God."

12 The eastern empires and nations owe their false government to the misconceptions of Deity there prevalent. Tyranny, intolerance, and bloodshed, wherever found, 15 arise from the belief that the infinite is formed after the pattern of mortal personality, passion, and impulse.

The progress of truth confirms its claims, and our 18 Master confirmed his words by his works. His healing-
ingratitude powers evoked denial, ingratitude, and be-
and denial. trayal, arising from sensuality. Of the ten 21 lepers whom Jesus healed, but one returned to give God thanks,— that is, to acknowledge the divine Principle which healed him.

24 Our Master easily read the thoughts of mankind, and this insight better enabled him to direct those thoughts aright; but what would be said, at this period, of an 27 infidel blasphemer who should hint that Jesus used his incisive power injuriously? Our Master read mortal mind on a scientific basis—the omnipresence of Mind. 30 An approximation toward this discernment indicates spiritual growth, and a union with the infinite capacities of the one Mind. Jesus could injure no one by his

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Mind-reading. The effect of his Mind was always to 1
heal and save. This is the only genuine Science of reading
mortal mind. His holy motives and aims 3
were traduced by the sinners of that period, as ^{Spiritual}
^{insight.}
they would be to-day, if Jesus were personally present. 6
Paul said, "To be spiritually minded is life." We ap-
proach God, or Life, in the ratio of our spirituality, our
fidelity to Truth and Love ; and in that ratio we know all
human need and are able to discern the thought of the 9
sick and the sinful, in order to heal them. Error of any
kind cannot hide from the law of God.

Whoever reaches this point of moral culture and good- 12
ness cannot injure others, and must do them good. The
greater or less ability of a Christian Scientist, to discern
thought scientifically, depends on his genuine spirituality. 15
This kind of mind-reading is not clairvoyance; but it is
important to our success in healing, and is one of the
special characteristics thereof. 18

We welcome the increase of knowledge, and the end
of error, because even human invention must have its
day, and we want that day to be succeeded by 21
Christian Science, — divine reality. Midnight ^{Christ's re-}
^{appearance.} foretells the dawn. Led by a solitary star amid the
darkness, the Magi of old foretold the Messiahship of 24
Truth. Is the wise man of to-day believed, when he
beholds the light which heralds Christ's eternal dawn,
and describes its effulgence ? 27

Lulled by stupefying illusions, the world is asleep in
the cradle of infancy, dreaming away the hours. Ma-
terial sense unfolds not the facts of existence ; ^{Spiritual} 30
but spiritual sense lifts human consciousness ^{awakening.}
into eternal Truth. Humanity advances out of sinning

1 sense into spiritual understanding slowly; unwillingness to learn all things rightly, binds Christendom with 3 chains.

Love will finally mark the hour of harmony; and spiritualization will follow, for Love is Spirit. Before error

6 ^{The darkest hours of all.} is wholly destroyed, there will be interruptions in the general material routine. Earth will become dreary and desolate, but summer and winter, 9 seedtime and harvest (though in changed forms), will continue unto the end,—until the final spiritualization of all things. “The darkest hour precedes the dawn.”

12 This material world is even now becoming the arena for conflicting forces. On one side there will be discord

15 ^{Arena of contest.} and dismay; on the other side there will be Science and peace. In the breaking up of material beliefs, there will be famine and pestilence; want and woe, sin, sickness, and death will assume new 18 phases, and their nothingness will finally appear. These disturbances will continue until the end of error, when all discord will be swallowed up in spiritual Truth.

21 Mortal error will vanish in a moral chemicalization. This mental fermentation has begun, and will continue until all errors of belief yield to understanding. Belief is 24 changeable, but spiritual understanding is changeless.

As this consummation draws nearer, he who hath shaped his course in accordance with divine Science will 27 ^{Millennial glory.} endure unto the end. As material knowledge diminishes and spiritual understanding increases, real objects will be apprehended mentally instead 30 of materially.

During this final conflict, wicked minds will endeavor to find means whereby to accomplish more evil; but

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those who discern Christian Science will hold crime in 1 check. They will aid in the ejection of error. They will 2 maintain law and order, and cheerfully await the cer- 3 tainty of ultimate perfection.

In reality, the more closely error simulates truth, and 4 so-called matter resembles its essence, mortal mind, the 5 more impotent error becomes as a belief. Ac- ^{Dangerous} 6 cording to human belief the lightning is fierce ^{resemblances.} 7 and the electric current swift, yet in Christian Science 8 the flight of one and the blow of the other will become 9 harmless. The more destructive matter becomes, the 10 more its nothingness will appear, until it reaches its mor- 11 tal zenith in illusion, and forever disappears. The nearer 12 a false belief approaches truth, without passing the 13 boundary where, having been destroyed by divine Love, 14 it ceases to be an illusion, the riper it becomes for de- 15 struction. The more material the belief, the more obvi- 16 ous its error, until divine Spirit, supreme in its domain, 17 dominates all matter, and man is found in the likeness 18 of Spirit, his original being.

The broadest facts array the most falsities against 21 themselves, for they bring error out from under cover. It requires courage to utter truth; for the higher Truth 22 lifts her voice, the louder will error scream, until its inar- 23 ticulate sound is forever silenced in oblivion.

“He uttered His voice, the earth melted.” This Scrip- 24 ture indicates that all matter will disappear before the 25 supremacy of Spirit.

Christianity is again demonstrating the Life that is 26 Truth, and the Truth that is Life, by the ^{Christianity} 27 apostolic work of casting out error and healing ^{still rejected.} 28 the sick. Earth has no repayment for the persecutions

1 which attend a new step in Christianity ; but the spiritual recompense of the persecuted is assured in the elevation of existence above mortal discord, and in the gift of divine Love.

6 The prophet of to-day beholds in the mental horizon the signs of these times, the reappearance of the Christianity which heals the sick and destroys error, <sup>spiritual fore-
shadowings.</sup> and no other sign shall be given. Body can 9 not be saved, except through Mind. The Science of Christianity is misinterpreted by a material age ; for it is that healing influence of Spirit (not *spirits*) which the 12 material senses cannot comprehend, — which can only be spiritually discerned. Creeds, doctrines, and human hypotheses do not express it, much less can they demonstrate it.

Beyond the frail premises of human beliefs, — above the loosening grasp of creeds, — the demonstration of 18 <sup>Revelation
of Science.</sup> Christian Mind-healing stands a revealed and practical Science. It is imperious throughout all ages, as Christ's revelation of Truth, of Life, 21 and of Love, which remains inviolate for every man to understand and practise.

For centuries — yea, always — natural science has 24 been considered no part of any religion, Christianity not excepted. Even now multitudes consider 27 <sup>Science as
foreign to
all religion.</sup> that what they call *science* has no proper connection with faith and piety. Mystery does not enshroud Christ's teachings, and they are not theoretical and fragmentary, but practical and complete ; 30 and thus they are not deprived of their essential vitality.

The way through which immortality and life are

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learned is not ecclesiastical, but Christian; not human, 1
but divine; not physical, but metaphysical; not material,
but scientifically spiritual. Human philosophy, ^{Key to the} 3
ethics, and superstition afford no demon-^{kingdom.}
strable divine Principle whereby mortals can escape from
sin; yet this is what the Bible demands. "Work out 6
your own salvation with fear and trembling," says the
apostle; yet he straightway adds: "for it is God which
worketh in you both to will and to do of His good pleas- 9
ure" (Philippians ii. 12, 13). Truth has furnished the
key to the kingdom, and with this key Christian Science
has opened the door of the human understanding. None 12
may pick the lock or enter by some other door.

Those individuals who adopt theosophy, spiritualism,
or hypnotism, may possess natures above some others 15
who eschew them. Therefore my contest is not with
the individual, but with the false system. I have loved
mankind — and because thereof, continue to labor and 18
endure.

The calm, strong currents of true spirituality, the
manifestations whereof are health, purity, and self- 21
immolation, must deepen human experience, until the
beliefs of material existence are seen to be a bald im-
position, and sin, disease, and death give everlasting 24
place to the scientific demonstration of divine Spirit, and
God's spiritual, perfect man.

CHAPTER V.

ANIMAL MAGNETISM.

For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man. — JESUS.

¹ **M**ESMERISM or animal magnetism was first brought into notice in Germany, in 1775, by ³ **E**arliest in-vestigations. Mesmer. According to the American Cyclo-⁶ pædia, he regarded this force, which he said could be exerted by one living organism over another, as a means of alleviating disease. His propositions are as follows :

“ There exists a mutual influence between the celestial ⁹ bodies, the earth, and animated things. Animal bodies are susceptible to the influence of this agent, disseminating itself through the substance of the nerves.”

¹² In 1784 the French government ordered the medical faculty of Paris to investigate Mesmer’s theory, and to report upon it. Under this order a commission was ¹⁵ appointed, and Benjamin Franklin was one of the commissioners. They reported to the government as follows :

¹⁸ “ In regard to the existence and utility of animal magnetism, we have come to the unanimous conclusions that there is no proof of the existence of the animal magnetic

fluid : that the violent effects, which are observed in the 1
public practice of magnetism, are due to manipula-
tions, or to the excitement of the imagination, and the 3
impressions made upon the senses ; and that there is one
more fact to be recorded in the history of the errors of
the human mind, and an important experiment upon the 6
power of the imagination."

In 1837, a committee of nine persons was appointed,
among whom were Roux, Bouillaud, and Clo-
quet, who tested, during several sessions, the ^{Clairvoyance,} ⁹
phenomena exhibited by a reputed clairvoyant. Their
report stated the results as follows: ¹²

"The facts which had been promised by Monsieur
Berna [the magnetizer] as conclusive, and as adapted to
throw light on physiological and therapeutical questions, ¹⁵
are certainly not conclusive in favor of the doctrine of
animal magnetism, and have nothing in common with
either physiology or therapeutics." ¹⁸

This report was adopted by the Royal Academy of
Medicine, in Paris.

The author's own observations of the workings of ani- 21
mal magnetism convince her that it is not ^{Personal} _{conclusion.}
a remedial agent, and that its effects upon
those who practise it, and upon their subjects, who do 24
not resist it, lead to moral and to physical death.

If it seems to alleviate or to cure disease, this appear-
ance is deceptive, since error cannot remove the effects 27
of error. Discomfort under error is preferable to com-
fort. In no instance is the effect of animal magnetism,
recently called hypnotism, other than the effect of illu- 30
sion. Any seeming benefit derived therefrom is propor-
tional only to one's faith in esoteric magic.

1 Animal magnetism has no scientific foundation; for God governs all that is real, harmonious, and eternal,

3 ^{Mere} negation. and His power is neither animal nor human. Its basis being a belief and this belief animal, in Science animal magnetism, mesmerism, or 6 hypnotism is a mere negation, possessing neither intelligence, power, nor reality; and in sense it is the specific term for error.

9 There is but one real attraction,—namely, that of Spirit. The pointing of the needle to the pole symbolizes this all-embracing power, or the attraction of God, divine Mind.

12 The planets have no more power over man than over his Maker, since God governs the universe; but man reflecting His power, has dominion over all the earth, 15 and its hosts.

The mild forms of animal magnetism are disappearing, and its aggressive features are coming to the front.

18 ^{Hidden} agents. The looms of crime, hidden in the dark recesses of mortal thought, are every hour weaving webs more complicated and subtle. So secret 21 are its present methods that they ensnare the age into indolence, and produce the very apathy on this subject which the criminal desires. The following is an extract 24 from the Boston Herald:

“Mesmerism is a problem not lending itself to an easy explanation and development. It implies the 27 exercise of despotic control, and is much more likely to be abused by its possessor, than otherwise employed, for the individual or society.”

30 Mankind must learn that evil is not power. Its seeming despotism is but a phase of error. Christian Science despoils the kingdom of Satan, and pre-eminently pro-

motes affection and virtue in families, and therefore in 1 the community. The Apostle Paul refers ^{Mental} to the personification of evil as "the god of ^{despotism.} 3 this world," and further defines it as dishonesty and craftiness. Sin was the Assyrian moon-god.

The liberation of the powers of mortal mind through 6 Science, whereby man may escape from sin and mortality, blesses the whole human family. As in ^{Liberation of} the beginning, however, this liberation does ^{mental powers.} 9 not scientifically show itself in a knowledge of both good and evil, for the latter is unreal.

On the other hand, Mind-science is wholly separate 12 from any half-way, impertinent knowledge; because it is of God and demonstrates the divine Principle, working out the purposes of good only. The maximum of 15 good, however, is met by the maximum of suppositional evil, hence the fight to crush Science.

As used in Christian Science, animal magnetism or 18 hypnotism is the specific term for error, or mortal mind. It is the false belief that mind is in matter, ^{The genus} and both evil and good; that evil is as real as ^{of error.} 21 goodness, and more powerful. This belief has not one quality of Truth or good. It is either ignorant or malicious. The malicious form of animal magnetism 24 ultimates in moral idiocy. The truths of immortal Mind sustain man; and they annihilate the fables of mortal mind, whose flimsy and gaudy pretensions, like silly 27 moths, singe their own wings and fall into dust.

In reality there is no *mortal* mind, and consequently no transference of mortal thought ^{Thought-} 30 and will-power. Life and being are of ^{transference.} God. In Christian Science man can do no harm, for

1 scientific thoughts are true thoughts, passing from God to man.

3 When Christian Science and animal magnetism are both comprehended, as they will be, at no distant date, it will be seen why the pioneer of this Science has been 6 so unjustly persecuted, and belied by wolves in sheep's clothing.

Agassiz, the celebrated naturalist and author, has 9 wisely said: "Every great scientific truth goes through three stages. First, people say it conflicts with the Bible. Next, they say it has been discovered before. 12 Lastly, they say they have always believed it."

Christian Science goes to the bottom of mental action, and reveals the theodicy which indicates the rightness 15 ^{Perfection of divine government.} of all divine action (as the emanation of divine Mind), and the consequent wrongness of its opposites, evil, occultism, necromancy, mesmerism, animal magnetism, hypnotism.

The medicine of Science is divine Mind; and dishonesty, sensuality, falsehood, revenge, malice, are animal 21 ^{Adulteration of Truth.} propensities and by no means the mental qualities which heal the sick. The hypnotizer employs one error to destroy another. If he heals 24 sickness through a belief, and a belief originally caused the sickness, it is a case of the greater error overcoming the lesser. This greater error thereafter occupies the 27 ground, leaving the case worse than before it was grasped by the stronger error.

Our courts recognize evidence to prove the motive 30 ^{Motives considered.} as well as the commission of a crime. Is it not clear that the human mind must move the body to a wicked act? Is not mortal mind the mur-

derer ? The hands, without mortal mind to direct them, 1 could not commit a murder.

Courts and juries judge and sentence mortals, in order 3 to restrain crime, to prevent deeds of violence or to punish them. To say that these tribunals have no jurisdiction over mortal mind, would ^{Mental crimes.} 6 be to contradict precedent, and to admit that the power of human law is restricted to matter, while mortal mind, which is the real outlaw, defies justice and is recommended to mercy. Can matter commit a crime ? Can matter be punished ? Can you separate the mentality from the body over which courts hold jurisdiction ? 12 Mortal mind, not matter, is the criminal in every case ; and human law rightly estimates crime, and courts reasonably sentence it, according to its motive. 15

When our laws eventually take cognizance of mental crime, and no longer apply legal rulings wholly to physical offences, these words of Judge Parmenter of Boston, will become historic : " I see no ^{Important} _{decision.} 18 reason why metaphysics is not as important to medicine as to mechanics or mathematics." 21

Whosoever uses his developed mental powers like an escaped felon, to commit fresh atrocities as opportunity occurs, is never safe. God will arrest him, ^{Evil let loose.} 24 divine justice will manacle him. His sins will be millstones about his neck, weighing him down to the depths of ignominy and death. The aggravation of error foretells its doom, and confirms the ancient axiom : " Whom the gods would destroy they first make mad."

From ordinary medical practice, the distance to Christian Science is full many a league ^{The misuse of mental power.} 30 in the line of light ; but to go from the use of inanimate

1 drugs in healing, to the criminal misuse of human will-power, is to drop from the platform of common manhood 3 into the very mire of iniquity, to work against the free course of honesty and justice, and push vainly against the current running heavenward.

6 Like our nation, Christian Science has its Declaration of Independence. God has endowed man with inalienable rights, among which are self-government, ^{Proper self-} government. 9 reason, and conscience. Man is properly self-governed only when he is guided rightly, and governed by his Maker, divine Truth and Love.

12 Man's rights are invaded when the divine order is interfered with. The mental trespasser necessarily incurs the divine penalty due to this crime.

15 Let this age, which sits in judgment on Christian Science, sanction only such methods as are demonstrable in Truth, and known by the fruit thereof; and 18 ^{Right methods.} classify all others as did St. Paul, in his great epistle to the Galatians, when he wrote as follows:

“ Now the works of the flesh are manifest, which are 21 these; Adultery, fornication, uncleanness, lasciviousness, idolatry, *witchcraft*, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of 27 God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.”

CHAPTER VI.

SCIENCE, THEOLOGY, MEDICINE.

But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. — PAUL.

Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. — MATTHEW.

IN the year 1866 I discovered the Christ Science, or 1
divine laws of Life, and named it Christian 2
Science. God had been graciously fitting 3
me, during many years, for the reception of a 4
final revelation of the absolute divine Principle of 5
scientific being, and healing. 6

This apodictical Principle points to the revelation of 7
Immanuel, “God with us,” — the sovereign ever-pres- 8
ence, delivering the children of men from 9
every ill “that flesh is heir to.” Through 10
Christian Science, religion and medicine are 11
inspired with a diviner nature and essence, fresh pinions 12
are given to faith and understanding, and thoughts 13
acquaint themselves intelligently with God. 14

Feeling so perpetually the false consciousness that life 15
inheres in the body, yet remembering that 16
God is really our Life, we may well tremble 17
with Discontent in the prospect of those days wherein we must say “I 18
have no pleasure in them.” 19

1 Whence came to me this heavenly conviction,—a conviction in antagonism with the testimony of the physical
3 senses? According to St. Paul, it was “the gift of the grace of God given unto me by the effectual working of His power.” It was the divine law of Life and Love
6 unfolding to me the demonstrable fact that matter possesses neither sensation nor life; that human experiences show the falsity of all material things; and that immortal
9 cravings, “the price of learning love,” establish the truism that the only sufferer is mortal mind; for the divine Mind cannot suffer.

12 My conclusions were reached by allowing the evidence of this revelation to multiply with mathematical cer-
15 ^{Demonstrable} tainty, and the lesser demonstration to prove ^{evidence.} the greater; as the product of three multiplied by three, equalling nine, proves conclusively that three times three duodecillions will be, must be, nine duode-
18 millions, — not a fraction more, not a unit less.

When apparently near the confines of mortal existence, standing already within the shadow of the death-
21 ^{Light shining} valley, I learned these truths in divine Science: ^{in darkness.} that all real being is in God, the divine Mind, and that Life, Truth, and Love are all-powerful and
24 ever-present; that the opposite of Truth,—called error, sin, sickness, disease, death,—is the false testimony of false material sense—of life in matter; that this false
27 sense evolves, in belief, a subjective state of mortal mind which this same so-called mind names *matter*, thereby shutting out the true sense of Spirit.

30 ^{New lines} ^{of thought.} My discovery that erring, mortal, mis-
named *mind* produces all the organism and action of the mortal body, set my thoughts to work in

new channels, and led up to my demonstration of the 1 proposition that Mind is All and matter is naught, as the leading factor in Mind-science. 3

Christian Science reveals incontrovertibly that Mind is All-in-all, that the only realities are the divine Mind and idea. This great fact is not, however, 6 seen to be supported by sensible evidence, until ^{Scientific} _{evidence.} its divine Principle is demonstrated by healing the sick, and thus proven absolute and divine. This proof once 9 seen, no other conclusion can be reached.

For three years after my discovery I sought the solution of this problem of Mind-healing; searched the 12 Scriptures, read little else; kept aloof from ^{Solitary} _{research.} society, and devoted time and energies to discovering a positive rule. The search was sweet, 15 calm, and buoyant with hope, not selfish nor depressing. I knew the Principle of all harmonious Mind-action to be God, and that cures were produced, in 18 primitive Christian healing, by holy, uplifting faith; but I must know its Science, and I won my way to absolute conclusions, through divine revelation, reason, and demon- 21 stration. The revelation of Truth in the understanding came to me gradually, and apparently through divine power. When a new spiritual idea is borne to earth, 24 the prophetic Scripture of Isaiah is renewedly fulfilled: “Unto us a child is born, . . . and his name shall be called Wonderful.” 27

Jesus once said of his lessons: “My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, 30 or whether I speak of myself.” (John vii. 16, 17.)

The three great verities of Spirit, — omnipotence, om-

1 ~~presence, omniscience, —~~ Spirit possessing all power, filling all space, constituting all Science, — these verities contradict forever the belief that matter
2 ~~God's~~
~~allness~~
~~learned.~~ can be actual. These eternal verities reveal primeval existence as the radiant reality of
3 God's creation, wherein all that He has made is pronounced by His wisdom good.

Thus it was that I beheld, as never before, the awful unreality called evil. The equipollence of God brought to light another glorious proposition, concerning man's perfectibility, and the establishment of the kingdom of

12 heaven on earth.

In following these leadings of scientific revelation, the Bible was my only textbook. The Scriptures were 15 ~~Scriptural~~
~~foundations.~~ illuminated, reason and revelation were reconstructed ; and afterwards the truth of Christian Science was demonstrated. No human pen or tongue 16 taught me the Science contained in this book, SCIENCE AND HEALTH ; and neither tongue nor pen can ever overthrow it. This book may be distorted by shallow 21 criticism, or by careless or malicious students, and its ideas may be temporarily abused and misrepresented ; but the Science and Truth therein will remain forever, to be 24 discerned and demonstrated.

Jesus demonstrated the power of Christian Science to heal mortal minds and bodies ; but this power was 27 ~~The demon-~~
~~stration lost~~
~~and found.~~ lost sight of, and must again be spiritually discerned, taught, and demonstrated, according to Christ's command, with "signs following ;" 30 and its Science must be apprehended by as many as believe on Christ, and spiritually understand Truth.

No analogy exists between the vague hypotheses of

agnosticism, pantheism, theosophy, spiritualism, or millenarianism, and the demonstrable truths of Christian Science; and I find the will, or sensuous reason of the human mind, to be opposed to the divine Mind, as expressed through divine Science.

Christian Science is natural, but not physical. The Science of God and man is no more supernatural than is the Science of numbers; though departing from the realm of the physical, as it must, some may deny its right to the name of Science. The Principle of divine Metaphysics is God; its practice is the power of Truth over error; its rules demonstrate its Science. It reverses all perverted and physical hypotheses concerning Deity, even as the explanation of optics rejects the incidental or inverted image, and shows what this inverted image is meant to represent.

A prize of one hundred pounds has been offered in Oxford University, England, for the best essay on Natural Science,—an essay calculated to offset the tendency of the age to attribute physical effects to physical causes, rather than to a final spiritual cause. This fact is one of many which show that Christian Science meets a yearning of the human race for spirituality.

After a lengthy examination of my discovery, and its demonstration in healing the sick, this fact became evident to me,—that Mind governs the body, not partially, but wholly. I submitted my meta-physical system of treating disease to the broadest practical tests. Since then this system has gradually gained ground, and has proved itself, whenever scientific-

1 cally employed, to be the most effective curative agent in medical practice.

3 Is there more than one school of Christian Science ? Christian Science is indivisible. There can therefore be but one method in its teaching. Those who depart

6 ^{One school} _{of Truth.} from this method forfeit their claims to belong to its school, and become simply adherents of the Socratic, the Platonic, the Spencerian, or

9 some other school ; by which is meant that they adopt and adhere to some particular system of human opinions. Although these opinions may have occasional gleams of

12 divinity, borrowed from that truly divine Science which eschews man-made systems, they nevertheless remain intensely human in their origin and tendency, and are

15 not scientifically Christian.

From the infinite One in Christian Science cometh one Principle and its idea ; and with this one Principle

18 ^{Unchanging} _{Principle.} come spiritual rules and their demonstration, which, like the great Giver, are "the same yesterday, and to-day, and forever ;" for thus is the

21 divine Principle of healing, and the Christ, characterized in the epistle to the Hebrews.

Any theory of Christian Science which departs from

24 what has already been stated, and proved to be true,

On sandy foundations. affords no foundation whereupon to establish a genuine school of this Science. Also, if

27 any so-called new school claims to be Christian Science, and yet uses another author's discoveries, without giving that author proper credit, it is erroneous, for it inculcates

30 a breach of that divine commandment in the Hebrew Decalogue, Thou shalt not steal.

God is the Principle of divine Metaphysics. As there

is but one God, there can be but one divine Principle 1
of all Science; and there must be fixed rules for the
demonstration of this divine Principle. The ^{Principle and} 3
letter of Science plentifully reaches humanity ^{Practice.}
to-day, but its Spirit comes only in small degrees. The
vital part, the heart and Soul of Christian Science, is 6
Love. Without this, the letter is but its dead body, —
pulseless, cold, inanimate.

The fundamental propositions of divine Metaphysics 9
are summarized in the four following, to me, *self-evident*
propositions. Even if reversed, these propo- ^{Reversible} 12
sitions will be found to agree in statement ^{Propositions.}
and proof, showing mathematically their exact relation
to Truth. De Quincey says mathematics has not a foot
to stand upon which is not purely metaphysical. 15

1. God is All in all.
2. God is good. Good is Mind.
3. God, Spirit, being all, nothing is matter. 18
4. Life, God, omnipotent good, deny death, evil, sin,
disease. — Disease, sin, evil, death, deny good, omnipotent
God, Life. 21

Which of the denials in proposition four is true?
Both are not, cannot be true. According to the Scripture,
I find that God is true, “but every [mortal] man 24
a liar.”

The divine Metaphysics of Christian Science, like the
method in mathematics, proves the rule by inversion. For 27
example: there is no pain in Truth, and no ^{Metaphysical}
truth in pain; no nerve in Mind, and no mind ^{inversions.}
in nerve; no matter in Mind, and no mind in matter; 30
no matter in Life, and no life in matter; no matter in
good, and no good in matter.

1 Usage classes both evil and good together as *mind* ;
therefore, to be understood, the author calls sick and
3 ^{Definition of} _{mortal mind.} sinful humanity *mortal mind* ,— meaning, by
this term, the flesh opposed to Spirit,— the
human mind, and evil, in contradistinction to the divine
6 Mind, or Truth and good. The spiritually unscientific
definition of mind is based on the evidence of the physi-
cal senses, which makes minds many, and calls *mind*
9 both human and divine.

In Science, Mind is *one* ,— including noumenon and
phenomena, God and His thoughts.

12 Mortal mind is a solecism in language, and involves
an improper use of the word *mind* . As Mind is im-
15 ^{Imperfect} _{terminology.} mortal, the phrase *mortal mind* implies some-
thing untrue and therefore unreal ; and as the
phrase is used in teaching Christian Science, it is meant
to designate something which has no real existence. In-
18 deed, if a better word or phrase could be suggested, it
would be used ; but in expressing the new tongue we
must sometimes recur to the old and imperfect, and the
21 new wine of the Spirit has to be poured into the old
bottles of the letter.

Christian Science explains all cause and effect as men-
24 tal, not physical. It lifts the veil of mystery from Soul
^{Causation} and body. It shows the scientific relation of
_{mental.} man to God, disentangles the interlaced am-
27 biguities of being, and sets free the imprisoned thought.
In divine Science, the universe, including man, is spirit-
ual, harmonious, and eternal. Science shows that what
30 is termed *matter* is but the subjective state of what is
herein termed *mortal mind* .

Apart from the usual opposition to everything new,

the one great obstacle to the reception of that spirituality, through which the understanding of Mind-science comes, is the inadequacy of material terms for metaphysical statements, and the consequent difficulty of so expressing metaphysical ideas as to make them comprehensible by any reader who has not personally demonstrated Christian Science, as brought forth in my discovery. Job says: "The ear trieth words, as the mouth tasteth meat." The great difficulty is to give the right impression, when translating material terms back into the original spiritual tongue.

12

SCIENTIFIC TRANSLATION OF IMMORTAL MIND.

GOD: Divine Principle, Life, Truth, Love, Soul, Spirit, Mind. *Divine synonyms.* 15

MAN: God's universal idea, individual, perfect, eternal. *Divine image.*

IDEA: An image in Mind; the immediate object of understanding. — *Webster.* *Divine reflection.* 18

SCIENTIFIC TRANSLATION OF MORTAL MIND.

First Degree: Depravity. 21

PHYSICAL. Evil beliefs, passions and appetites, fear, depraved will, pride, envy, deceit, hatred, revenge, sin, sickness, disease, death. *Unreality.* 24

Second Degree: Evil beliefs disappearing.

MORAL. Humanity, honesty, affection, compassion, hope, faith, meekness, temperance. *Transitional qualities.* 27

1 *Third Degree: Understanding.*

2 SPIRITUAL. Wisdom, purity, spiritual understanding,
3 **Reality.** spiritual power, love, health, holiness.

4 In the third degree mortal mind disappears; and man
5 as God's image appears. Science so reverses the
6 **Spiritual** evidence before the corporeal human senses,
7 **universe.** as to make this Scriptural testimony true in
8 our hearts, "the last shall be first, and the first last," so
9 that God and His idea may be to us what divinity really
10 is and must of necessity be, all-inclusive.

11 A correct view of Christian Science, and of its adap-
12 tation to healing, includes vastly more than is at first
13 seen. Works on metaphysics leave the grand
14 **Aim of** point untouched. They never crown the men-
15 **Science.** tal power as the Messiah; nor do they carry the day
16 against physical enemies, — even to the extinction of all
17 belief in matter, evil, disease, and death, — nor insist
18 upon the fact that God is all, therefore matter is nothing
19 beyond an image in mortal mind.

20 Christian Science strongly designates the thought
21 that God is not *corporeal*, but *incorporeal*, —
22 **Divine** that is, bodiless. Mortals are corporeal, but
23 **personality.** God is incorporeal.

24 As the words *person* and *personal* are commonly and
25 ignorantly employed, they often lead, when applied to
26 Deity, to confused and erroneous conceptions of divinity,
27 and its distinction from humanity. If the term person-
28 ality, as applied to God, means infinite personality, then
29 God *is* infinite *Person*, — in this sense, but not in the
30 lower sense. An infinite Mind and a finite form do not,
31 cannot, coalesce.

The term *individuality* is also open to objections, because an individual may be one of a series, one of many, as an individual man, individual horse; whereas God is ³ *One*,—not one of a series, but one alone and without an equal.

God is Spirit; therefore the language of Spirit must ⁶ be, and is, spiritual. Christian Science attaches no physical nature and significance to the Supreme Being or His manifestation; mortals ^{Spiritual language.} ⁹ alone do this. God's essential language is spoken of, in the last chapter of Mark's Gospel, as the new tongue, the spiritual meaning whereof is attained through "signs ¹² following."

Ear hath not heard, nor hath lip spoken, the pure language of Spirit. Our Master taught spirituality ¹⁵ by similitudes and parables. As a divine student he unfolded God to man, illustrating ^{The miracles of Jesus.} and demonstrating Life and Truth in himself, and by ¹⁸ his power over the sick and sinful. Human theories are inadequate to interpret the Principle involving the miracles wrought by Jesus, and especially the ²¹ mighty, crowning, and unparalleled miracle of his triumphant exit from the flesh.

Evidence drawn from the five physical senses relates ²⁴ solely to human reason; and because of the opacity of human reason to the true light, Jesus' ^{Opacity of the senses.} ²⁷ works and words are dimly reflected and feebly transmitted thereby. Truth is a revelation.

Jesus bade his disciples beware of the leaven of the Pharisees and of the Sadducees, which he ^{Leaven of Truth.} ³⁰ defined as human doctrines. His parable of the "leaven, which a woman took and hid in three meas-

1 ures of meal, till the whole was leavened," impels the inference that the spiritual leaven signifies the doctrines
8 of Christ and the spiritual interpretation thereof, — an interpretation far higher than the merely ecclesiastical and formal applications of the illustration.

6 Did not this parable point a moral, with a prophecy, foretelling the second appearing in the flesh of the Christ, Truth, hidden in sacred secrecy from the visible world?

12 Ages pass, but this leaven of Truth is ever at work, and must destroy the entire mass of error; and so be eternally glorified in man's spiritual freedom.

In their spiritual significance, Science, Theology, and Medicine are means of divine thought, which include
15 ^{The divine and human contrasted.} spiritual laws emanating from the invisible and infinite power and grace. The parable may import that these spiritual laws, perverted
18 by a perverse material sense of law, are metaphysically presented as three measures of meal, — that is, three modes of mortal thought. In all mortal forms of
21 thought dust is dignified as the natural status of men, and things, and modes of material motion are honored with the name of *laws*; and this continues until the
24 leaven of Spirit changes the whole of mortal thought, as yeast changes the chemical properties of meal.

The definitions of law, material law, as given by
27 natural science, represent a kingdom necessarily divided
30 ^{Certain contradictions.} against itself; because these definitions portray law as physical, not spiritual, and are therefore in contradiction to the divine decrees, and violate the law of Love, wherein nature and God are one, and the natural order of heaven comes down to earth.

When we endow matter with vague spiritual power, — 1
 that is, when we do so in our theories, for of course we
 cannot really endow matter with what it does ^{Unescapable} 3
 not and cannot possess, — we disown the Al-
 mighty; for such theories lead to one of two things.
 They either presuppose the self-evolution and self- 6
 government of matter; or else they assume that matter
 is the product of Spirit. To seize the first horn of this
 dilemma, and consider matter as a power in and of itself, 9
 is to leave the creator out of His own universe; while
 to grasp the other horn of the dilemma, and regard God
 as the creator of matter, is not only to make Him re- 12
 sponsible for all disasters, physical and moral, but to
 announce Him as their source, and so make Him guilty
 of maintaining perpetual misrule, in the form and under 15
 the name of natural law.

In one sense God is identical with nature; but this
 nature is spiritual and not expressed in matter. The 18
 lawgiver, whose lightning palsies or pros- ^{God and}
 trates in death the child at prayer, is not the ^{nature.}
 divine ideal of omnipresent Love. God is natural good, 21
 and is represented only by the idea of goodness; while
 evil should be regarded as unnatural, because it is op-
 posed to the nature of Spirit, God. 24

In viewing the sunrise one finds it contradicting the
 evidence before the senses to believe that the earth is in
 motion, and the sun at rest. As astronomy ^{The sun} 27
 reverses the human perception of the move- ^{and Soul.}
 ment of the solar system, so Christian Science reverses
 the seeming relation of Soul and body, and makes 30
 body tributary to Mind. Thus it is with man, who
 is but the humble servant of the restful Mind, though it

1 seems otherwise to finite sense. But we shall never understand this while we admit that soul is in body, or
3 mind in matter, and that man is included in non-intelligence. Soul, or Spirit, is God, unchangeable and eternal; and man coexists with and reflects Soul, God,
6 for man is God's image.

Science reverses the false testimony of the physical senses, and by this reversal mortals arrive at the fundamental facts of being. Then the question
9 ^{Reversal of} ~~testimony.~~ inevitably arises: Is a man sick, if these senses indicate that he is in good health? No! for
12 matter can make no conditions for man. And is he well if the senses say he is sick? Yes, he is well in Science wherein health is real and sickness is unreal.

15 Health is not a condition of matter, but of Mind; nor can the material senses bear reliable testimony on this subject. The Science of Mind-healing shows
18 ^{Health and} ~~the senses.~~ it to be impossible for aught but Mind to testify truly, or to exhibit the real status of man. Therefore the divine Principle of Science, reversing the
21 testimony of the physical senses, reveals man as harmoniously existent in Truth, which is the only basis of health; and thus Science denies error, heals the sick, overthrows
24 false evidence, and refutes materialistic logic.

Any conclusion *pro* or *con* deduced from supposed sensation in matter, or matter's supposed consciousness
27 of health or disease, instead of reversing the testimony of the physical senses, confirms that testimony as legitimate, and so leads to disease.

30 ^{Historic} ~~illustrations.~~ When Columbus gave freer breath to the globe, ignorance and superstition chained the honest limbs of the brave old navigator, and disgrace

and starvation stared him in the face ; but sterner still 1
had been his fate, if that discovery had undermined the
favorite inclinations of a sensuous philosophy. 3

Copernicus mapped out the stellar system ; but before
he spake, astrography was chaotic, and the heavenly
fields were incorrectly explored. 6

The Chaldean Wise Men read in the stars the fate of
empires, and the fortunes of men. Though no higher
revelation than the horoscope was to them Perennial 9
displayed upon the empyrean, earth and beauty.
heaven were still bright, and bird and blossom were glad
in God's perennial and happy sunshine, golden with 12
Truth. So we have goodness and beauty to gladden the
heart ; but man, left to the hypotheses of material sense,
unexplained by Science, is as the wandering comet or 15
desolate star — “ a weary searcher for a viewless home.”

The earth's diurnal rotation is invisible to the physical
eye, and the sun seems moving from east to west, instead 18
of the earth from west to east. Until this Astronomic
false testimony of the eye was rebuked by unfoldings.
clearer views of the everlasting facts, it deluded the judg- 21
ment and induced false conclusions. Science shows ap-
pearances to be often erroneous, and corrects these errors
by the simple rule that the greater controls the less. 24
The sun is the central stillness, so far as our solar
system is concerned, and the earth revolves about the
sun once a year, besides turning daily on its own axis. 27

As thus indicated, astronomical order imitates the
action of divine Principle ; and the reflection of God is
thus brought nearer the spiritual fact, and is allied to 30
divine Science, as displayed in the everlasting govern-
ment of the universe.

1 The evidence of the physical senses often reverses the real Science of being, and so creates a reign of discord,

3 ^{Opposing} _{testimony.} — assigning seeming power to sin, sickness, and death; but the great facts of Life, rightly understood, defeat this triad of errors, contradict their 6 false witnesses, and reveal the kingdom of heaven,— the actual reign of harmony on earth. The material senses' reversal of the Science of Soul was practically 9 exposed by the demonstrations of Jesus, nineteen hundred years ago; yet this so-called sense still makes mortal mind tributary to mortal body, and ordains cer-12 tain sections of matter, such as brain and nerves, as the seats of pain and pleasure, whence matter reports to this mind its status of happiness or misery.

15 The optical focus is another proof of the illusion of material sense. On the eye's retina, sky and tree-tops apparently join hands, clouds and ocean meet 18 ^{Testimony of} _{the senses.} and mingle. The barometer, that little prophet of storm and sunshine,—denying the testimony of the senses,—points to fair weather, in the 21 midst of murky clouds and drenching rain. Experience is full of instances of similar illusions, which every thinker may recall for himself.

24 To material sense, the severance of the jugular vein ^{Spiritual} _{sense of life.} takes away life; but to spiritual sense, and 27 being is eternal. Temporal life is a false sense of existence.

Our theories make the same mistake regarding Soul 20 and body that Ptolemy made regarding the solar system. They insist that soul is in body, and mind therefore tributary to matter. Science has destroyed the false

theory as to the relations of the celestial bodies; and surely will destroy also the greater error as to our terrestrial bodies. The true idea and Principle of man will then appear. The Ptolemaic blunder could not affect the harmony of being, as much as the error relating to soul and body, — which reverses the order of Science, and assigns to matter the power and prerogative of Spirit, so that man becomes the most absolutely weak and inharmonious creature in the universe.

Ptolemaic
and psychi-
cal error.

The verity of Mind shows conclusively how it is that matter seemeth to be, but is not. Divine Science, rising above physical theories, excludes matter, resolves *things* into *thoughts*, and replaces the objects of material sense with spiritual ideas.

seeming
and being.

The term CHRISTIAN SCIENCE was introduced by the author to designate the scientific system of divine healing.

18

The revelation consists of two parts:

1. The discovery of this divine Science of Mind-healing, through a spiritual sense of the Scriptures, and through the teachings of the Comforter, as promised by the Master.

2. The proof, by present demonstration, that the so-called miracles of Jesus did not specially belong to a dispensation now ended, but that they illustrate an ever-operative divine Principle. The operation of this Principle indicates forever the scientific order and continuity of being.

Christian Science differs from material science; but not on that account is it less scientific. On the contrary, Christian Science is pre-

cientific.

- 1 eminently scientific, being based on Truth, the Principle of all science.
- 3 Physical science (so-called) is human knowledge, — a law of mortal mind, a blind belief, a Samson shorn of his strength. When this human belief lacks
- 6 ^{Physical} _{science a} blind belief. organizations to support it, the foundations are gone. Having neither moral might, spiritual basis, nor holy Principle of its own, this belief mistakes
- 9 effects for cause, seeks to find life and intelligence in matter, thus limiting Life, and holding fast to discord and death. In a word, human belief is a blind conclusion
- 12 from material reasoning. This is a mortal, finite sense of things, which immortal Spirit silences forever.

The universe, like man, is to be interpreted by Science 15 from its divine Principle, God, and can then be understood; but when explained on the basis of ^{Right interpretation.} physical sense, and represented as subject to 18 growth, maturity, and decay, the universe, like man, is, and must continue to be, an enigma.

Adhesion, cohesion, and attraction are properties of 21 Mind. They belong to divine Principle, and support ^{All force} _{mental.} the equipoise of that thought-force which launched the earth in its orbit, and saith to 24 the proud wave, "Thus far and no farther."

Spirit is the life, substance, and continuity of all things. We tread on forces. Withdraw them, and 27 creation must collapse. Human knowledge calls them forces of matter; but divine Science declares that they belong wholly to divine Mind, are inherent in this 30 Mind, and so restores them to their rightful home and classification.

The elements and functions of the physical body and

the physical world will change, as mortal mind changes 1
 in its phenomena. What is now considered the best
 condition for organic and functional health in ^{Corporeal} 3
 the human body may no longer be found indis- ^{changes.}
 pensable thereto. Moral conditions will be found always
 harmonious and health-giving. Neither organic inaction
 nor overaction is beyond God's control, and man will be
 found normal and natural to changed mortal thought,
 and therefore more harmonious in his manifestations 9
 than the prior states which human belief had created and
 sanctioned.

As human thought changes from one stage to another 12
 of conscious pain and painlessness, sorrow and joy — from
 fear to hope, and from faith to understanding, — the visible
 manifestation will, at last, be man governed by Soul, 15
 not material sense. Reflecting God's government man
 is self-governed, and so cannot be controlled by sin or
 death when subordinate to the divine Spirit, — thus 18
 proving our material theories about laws of health to
 be valueless.

The seasons will come and go, with changes of time 21
 and tide, cold and heat, latitude and longitude. The
 agriculturist will find that these changes can- ^{The time} 24
 not affect his crops. "As a vesture shalt Thou ^{and tide.}"
 change them and they shall be changed." The mariner
 will have dominion over the atmosphere and the great
 deep, over the fish of the sea and the fowls of the air. 27
 The astronomer will no longer look up to the stars; he
 will look out from them upon the universe; and the
 florist will find his flower, before its seed. 30

Thus matter will finally be proven nothing more than a
 mortal belief, wholly inadequate to affect a man through

1 its supposed organic action or supposed existence. Error will be no longer used in stating truth. The problem
3 ^{Mortal noth-} of nothingness, or "dust to dust," will be
^{ingress.} solved, and mortal mind will be without form and void, for mortality will cease, when man beholds
6 himself God's reflection, even as man seeth his face in a glass.

All Science is divine. Human thought never projected the least portion of true being. Human belief
9 ^{A lack of} has sought and interpreted in its own way the originality. echo of Spirit, and so seems to have reversed
12 it and repeated it materially; but the human mind never produced a real tone, nor sent forth a positive sound.

15 The point at issue between Christian Science on the one hand, and popular theology on the other, is this :
18 ^{Antagonistic} Shall Science explain cause and effect as being ^{questions.} both natural and spiritual ? Or shall all that is beyond the cognizance of the material senses be called supernatural, and be left to the mercy of speculative
21 hypotheses ?

I have set forth Christian Science, and its application to the treatment of disease, only as I have discovered
24 ^{Biblical} them. I have demonstrated, through Mind, basis. the effects of Truth on the health, longevity, and morals of men ; and I have found nothing in ancient
27 or in modern systems on which to found my own, except the teachings and demonstrations of our great Master, and the lives of prophets and apostles. The
30 Bible has been my only authority. I have had no other guide in "the straight and narrow way" of Truth.

If Christendom resists the author's application of the

term Science to Christianity, or questions her use of it, 1
 she will not therefore lose faith in Christianity, nor will
 Christianity lose its hold upon her. If God, ^{Science and} 3
 the All-in-all, be the creator of the spiritual ^{Christianity.}
 universe, including man, then everything entitled to a
 classification as truth, or Science, must be comprised in 6
 a knowledge, or understanding of God; for there can be
 nothing beyond illimitable divinity.

The terms Divine Science, Spiritual Science, Christ 9
 Science or Christian Science, or Science alone, she em-
 ploys interchangeably, according to the re- ^{Scientific} 12
 quirements of the context. These synony- ^{terms.}
 mous terms stand for everything relating to God, the
 infinite, supreme eternal Mind. It may be said, how-
 ever, that the term Christian Science relates especially to 15
 Science as applied to humanity. It reveals God, not as
 the author of sin, sickness, and death, but as divine Prin-
 ciple, Supreme Being, Mind, exempt from all evil. It 18
 teaches that matter is the falsity, not the fact, of exist-
 ence; that nerves, brain, stomach, lungs, and so forth,
 have — as matter — no intelligence, life, or sensation. 21

There is no physical science, inasmuch as all truth
 proceeds from the divine Mind, therefore it is not human,
 and is not a law of matter; for matter is ^{No physical} 24
 not a lawgiver. Science is an emanation of ^{science.}
 divine Mind, and is alone able to interpret God aright.
 It has a spiritual, and not a material origin. It is a 27
 divine utterance, — the Comforter which leadeth into
 all truth.

Christian Science eschews what is called natural sci- 30
 ence, in so far as this is built on the false hypotheses
 that matter is its own lawgiver, that law is founded on

1 material conditions, and that these are final, and overrule the might of divine Mind. Good is natural and 3 primitive. It is not miraculous to itself.

The term Science, properly understood, refers only to the laws of God, and to His government of the universe, inclusive of man. From this it follows 6 ^{Practical} ~~Science.~~ that business men even, and cultured scholars, have found that Christian Science enhances their endurance and mental powers, enlarges their perception of character, gives them acuteness and comprehensiveness and an ability to exceed their ordinary business capacity. 12 The human mind, imbued with this spiritual understanding, becomes more elastic, is capable of greater endurance, escapes somewhat from itself, and requires less 15 repose. A knowledge of the Science of being develops the latent abilities and possibilities of man. It extends the atmosphere of thought, giving mortals access to 18 broader and higher realms. It raises the thinker into his native air of insight and perspicacity.

An odor becomes beneficent and agreeable, only in 21 proportion to its escape into the surrounding atmosphere. So it is with our knowledge of Truth. If one would not quarrel with his fellow-man for waking him from a 24 cataleptic nightmare, he should not resist Truth, which banishes — yea, forever destroys with the higher testimony of Spirit — the so-called evidences of matter.

27 Science relates to Mind, not matter. It rests on fixed Principle, and not upon the judgment of false 30 ^{Mathematics} ~~and scientific~~ ^{and logic.} sensation. The addition of two sums in mathematics must always bring the same result. So is it with logic. If both the major and the minor proposition of a syllogism be correct, the

conclusion cannot be false if properly drawn. So in 1 Christian Science, there are no discords or contradictions, because its logic is as harmonious as the reasoning of an 3 accurately stated syllogism, or of a properly computed sum in arithmetic. Truth is ever truthful, and can tolerate no error in premise or conclusion. 6

If you wish to know the spiritual fact, you can discover it by reversing the material testimony, Truth by be it *pro* or *con*, — be it in accord with your ^{inversion.} 9 preconceptions, or utterly contrary thereto.

Pantheism may be defined as a belief in the intelligence of matter, — a belief which Science overthrows. In 12 those days there will be “great tribulation such Antagonistic as was not since the beginning of the world;” theories. and earth will echo the cry, “Art thou [Truth] come 15 hither to torment us before the time?” Animal magnetism, atheism, spiritualism, theosophy, agnosticism, pantheism, and infidelity are antagonistic to true being, 18 and fatal to the demonstration thereof; and so are some other systems.

We must abandon pharmaceutics, and take up ontology, — “the science of real being.” We must look deep into realism, instead of accepting only the Ontology outward sense of things. Can we gather ^{defined.} 24 peaches from a pine-tree, or learn from discord the concord of being? Yet quite as rational are some of the leading illusions along the path which Science must tread, in 27 its reformatory mission among mortals. The very name, *illusion*, points to nothingness.

The generous liver may object to the author’s small 30 estimate of the pleasures of the table. The sinner sees, in the system herein taught, that the demands of God

1 must be met. The petty intellect is alarmed by constant appeals to Mind. The licentious disposition is
3 ^{Reluctant} discouraged over its slight spiritual prospects.
^{guests.} When all men are bidden to the feast, the excuses come. One has a farm, another has merchandise;
6 and therefore they cannot accept.

It is vain to plead ignorance of this divine Science
9 ^{Excuses for} which destroys all human discord, when you
^{ignorance.} can demonstrate its actuality. It is unwise
12 to doubt if there is a divinity in perfect harmony with
God, its Principle, — a Science which, understood and
demonstrated, would destroy all discord, — since you
admit that God is omnipotent; for from this premise it follows that good and its sweet concords have all-power.

15 Christian Science, properly understood, would disabuse the human mind of material beliefs which war
^{Children} against spiritual Truth; and these must be
18 ^{and adults.} denied and cast out, to make place for truth.

You cannot add to the contents of a vessel already full.
Laboring long to shake the adult's faith in matter, and
21 to inculcate a grain of faith in God, — an inkling of the
ability of Spirit to make the body harmonious, — the
author has remembered often our Master's love for little
24 children, and understood how truly such as they belong
to the heavenly kingdom.

If thought is startled at the strong claim of Science
27 for the supremacy of God, or Truth, and doubts it, ought

^{All evil}
^{unnatural.} we not, contrariwise, to be astounded at the
vigorous claims of evil, and doubt them; and
30 no longer think it natural to love sin, and unnatural to
forsake it, — no longer imagine evil to be ever-present,
and good absent? Truth should not seem as surprising

and unnatural as error, and error should not seem as 1
real as truth. There is no error in Science, and our
lives must be governed by reality, in order to be in 3
harmony with God, the divine Principle of all being.

When once destroyed by divine Science, the false evi-
dence before the corporeal senses disappears. Hence the 6
opposition of sensuous man to the Science of ^{The error of} Soul, and the significance of the Scripture, ^{carnality.}
“The carnal mind is enmity against God.” The central 9
fact of the Bible is the superiority of spiritual over
physical power.

Must Christian Science come through the Christian
churches, as some insist? This Science has come already,
after the manner of God’s appointing, but the ^{Churchly} 15
churches seem not ready to receive it; accord- ^{neglect.}
ing to the Scriptural saying, “He came unto his own,
and his own received him not.” Jesus once said: “I 18
thank Thee, O Father, Lord of heaven and earth, that
Thou hast hid these things from the wise and prudent,
and hast revealed them unto babes: even so, Father, for 21
so it seemed good in Thy sight.” As aforetime, the
spirit of the Christ, which taketh away the ceremonies
and doctrines of men, is not accepted until the hearts of 24
men are made ready for it.

The mission of Jesus confirmed prophecy, and ex-
plained the so-called miracles of olden time as natural 27
demonstrations of the divine power, which
were not understood. This established his ^{John the} 30
^{Baptist, and}
^{the Messiah.}
claim to the Messiahship. In reply to John’s
inquiry, “Art thou he that should come?” he returned

1 an affirmative reply, — recounting his works, instead of referring to his doctrine, confident that this exhibition
3 of the divine power to heal would fully answer that question. Hence his reply: “Go and show John again those things which ye do hear and see: the blind receive
6 their sight and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he,
9 whosoever shall not be offended in me.” In other words, he gave his benediction to any one whosoever should not deny that such effects, coming from divine Mind, prove
12 the unity of God, — the divine Principle which brings out all harmony.

The Pharisees of old thrust the spiritual idea and the
15 man who lived it out of their synagogues, and retained
Christ rejected. their materialistic beliefs about God. Jesus’ system of healing received no aid or approval
18 from other sanitary or religious systems, from doctrines of physics or of divinity; and it has not yet been generally accepted. To-day as of yore, unconscious of the
21 reappearing of the spiritual idea, blind belief shuts the door upon it, and condemns the cure of the sick and sinful if it be wrought on any but a material and a
24 doctrinal theory. Anticipating this rejection of the true idea of God, — this salvation from all error, physical and mental, — Jesus asked, “When the Son of man cometh,
27 shall he find faith on the earth?”

Did the doctrines of John the Baptist confer healing power upon him, or endow him with the truest conception
30 John's mis-^{givings.} of the Christ? This righteous preacher once pointed his disciples to Jesus as “the Lamb of God;” yet afterwards he seriously questioned

the signs of the Messianic appearing, and sent the inquiry to Jesus, "Art thou he that should come?"

Was John's faith greater than that of the Samaritan woman, who said, "Is not this the Christ?" There was also a certain centurion of whose faith Jesus himself declared, "I have not found so great faith, no, not in Israel."

In Egypt it was Mind which saved the Israelites from belief in the plagues. In the wilderness, streams flowed from the rock, and manna fell from the sky. They looked upon the brazen serpent, and were straightway healed of the poisonous stings of vipers. In national prosperity, miracles attended the successes of the Hebrews; but when they departed from the true idea, their demoralization began. Even in captivity among foreign nations, the divine Principle wrought wonders for the people of God, in the fiery furnace, and in kings' palaces.

18

Judaism was the antithesis of Christianity, because it engendered the limited form of a national or tribal religion. It was a finite and material system, carried out in special theories concerning God, man, sanitary methods, and a religious cultus. That he made "himself equal with God," was one of the Jewish accusations against him who planted Christianity on the foundation of Spirit, who taught as he was inspired by the Father, and would recognize no life, intelligence, nor substance outside of God.

The Jewish conception of God, as Yawah, Jehovah, or only a mighty hero and king, has not quite given place to the true knowledge of God. Creeds and rituals have not cleansed their hands of rab-

Judaism
Priestly
learning.

30

1 binical lore. To-day the cry of bygone ages is repeated, “Crucify him!” At every advancing footstep, truth 3 is still opposed with sword and spear.

The word *martyr*, from the Greek, means *witness*; but those who testified for Truth were so often persecuted 6 ^{Testimony} unto death, that at length the word *martyr* of *martyrs*. was narrowed in its significance, and so has come to mean always one who dies for his convictions. 9 The new faith in the Christ, Truth, so roused the hatred of the opponents of Christianity, that its followers were burned, crucified, and otherwise persecuted; and so it 12 came about that human rights were hallowed by the gallows and the cross.

Man-made doctrines are waning. They have not 15 waxed strong in times of trouble. Devoid of the ^{Absence of} Christ-power, how can they illustrate the Christ-power. doctrines of Christ, or the miracles of grace? 18 Denial of the possibility of Christian healing robs Christianity of the very element which gave it divine force, and its astonishing and unequalled success in the first century.

21 The true Logos is demonstrably Christian Science, the natural law of harmony, which overcomes discord, 24 ^{Basis of} — not because it is supernatural or preternatural, nor because it is an infraction of divine law, but because it is the immutable law of God, good. Jesus said: “I knew that Thou hearest me 27 always;” and he raised Lazarus from the dead, stilled the tempest, healed the sick, walked on the water. There is divine authority for believing in the superiority 30 of spiritual power over material resistance.

A miracle fulfils God’s law, but does not violate that law. This fact at present seems more mysterious than

the miracle itself. The Psalmist sang: “What ailed 1 thee, O thou sea, that thou fleddest? Thou Jordan, that thou wast driven back? Ye mountains, ^{Lawful} 3 that ye skipped like rams, and ye little hills, ^{wonders.} like lambs? Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob.”⁶ The miracle introduces no disorder, but unfolds the primal order, establishing the Science of God’s unchangeable law. Spiritual evolution alone is worthy of 9 the exercise of divine power.

The same power which heals sin, heals also sickness. This is “the beauty of holiness,” that when Truth heals 12 the sick, it casts out evils; and when it casts out the evil called disease, it heals the sick. ^{Sin and sickness identical.} When Christ cast out the devil of dumbness, 15 “it came to pass, when the devil was gone out, the dumb spake.” There is to-day danger of repeating the offence of the Jews, by limiting the Holy One of 18. Israel, and asking: “Can God furnish a table in the wilderness?” What cannot God do?

It has been said, and truly, that Christianity must be 21 Science, and Science must be Christianity, else one or the other is false and useless; but neither is unimportant or untrue, and they are alike in ^{The unity of} 24 ^{Science and} Christianity. demonstration; and this proves the one to be identical with the other. Christianity as Jesus taught it, was not a creed, nor a system of ceremonies, nor a 27 special gift from a ritualistic Jehovah; but it was the demonstration of divine Love casting out error and healing the sick, not merely in the *name* of Christ, or Truth, 30 but in demonstration thereof, as it must be in the cycles of divine light.

1 Jesus established his church and maintained his mission on a spiritual foundation of Christ-healing. He
3 ^{The Christ-} taught his followers that his religion had a mission. divine Principle, which would cast out error and heal both the sick and the sinful. He claimed no
6 intelligence, action, or life, separate from God. Despite the persecution this brought upon him, he used his divine power to save men both bodily and spiritually.

9 The question then as now was, How did Jesus heal the sick? His answer to this question the world rejected. He appealed to his students: "Whom
12 ^{Ancient} ^{spiritualism.} do men say that I, the Son of man, am?" that is: Who or what is it that is thus identified with casting out evils and healing the sick? They replied,
15 "Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." These prophets were considered dead, and this reply may indicate that some of the people believed that Jesus was a
18 medium, controlled by the spirit of John, or of Elias.

This ghostly fancy was repeated by Herod himself.
21 That a wicked king and debauched husband should have no high appreciation of divine Science, and the great work of the Master, was not surprising; for how could
24 such a sinner comprehend what the disciples did not fully understand? But even Herod doubted if Jesus were controlled by the sainted preacher. Hence his
27 assertion: "John have I beheaded: but who is this?" No wonder Herod desired to see the new Teacher.

The disciples apprehended their Master better than did
30 ^{Doubting} ^{disciples.} others; but they did not comprehend all that he said and did, or they would not have questioned him so often. Jesus patiently persisted in

teaching and demonstrating the Truth of being. His 1 students saw this power of Truth heal the sick, cast out evil, raise the dead; but the ultimate of this wonderful 3 work was not spiritually discerned, even by them, until after the crucifixion, when their immaculate Teacher stood before them, the victor over sickness, sin, disease, 6 death, and the grave.

Yearning to be understood, the Master repeated, “But whom say *ye* that I am?” This renewed inquiry meant, 9 Who or what is it that is able to do the work, so mysterious to the popular mind? In his rejection of the answer already given, and his renewal of the question, it 12 is plain that Jesus completely eschewed the narrow opinion implied in their citation of the common report about him. 15

With his usual impetuosity, Simon replied for his brethren; and his reply set forth a great fact: “Thou art the Christ, the Son of the living God!” 18 ^{A divine response.} that is: The Messiah is what thou hast declared, — Christ, the spirit of God, of Truth, Life, and Love, which heals mentally. This assertion elicited from 21 Jesus the benediction, “Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven;” — Love hath shown thee 24 the way of Life!

Heretofore the impetuous disciple had been called only by his common names, Simon Bar-jona, or son of 27 Jona; but now the Master gave him a spiritual name, in these words: “And I say also unto thee, That thou art Peter; and upon this rock [the 30 meaning of the Greek word *petros*, or *stone*] I will build my church; and the gates of hell [*hades*, the under-

1 *world, or the grave]* shall not prevail against it." In other words, Jesus purposed founding his society, not on the personal Peter, as a mortal, but on the God-power which lay behind his confession of the true Messiah.

6 It was now evident to Peter that divine Life, Truth and Love, and not a human personality, was the healer ^{Sublime} of the sick, and ^a rock, a firm foundation in ^{summary.} the realm of harmony. On this spiritually scientific basis Jesus explained his cures, which appeared miraculous to outsiders. He showed that diseases were 12 cast out neither by corporeality, by *materia medica*, nor by hygiene,—but by the divine Spirit, casting out the errors of mortal mind and body. The supremacy of 15 Spirit was the foundation on which Jesus built. His sublime summary points to the religion of Love.

Jesus established, in the Christian era, the precedent 18 for all Christianity, theology, and healing. Christians ^{New era} _{in Jesus.} are under as direct orders now as they were then, to be Christlike, to possess the Christ-21 spirit, to follow the Christ-example, and to heal the sick as well as the sinful. It is easier for Christianity to cast out sickness than sin; for the sick are more willing 24 to part with pain than to give up the sinful, so-called pleasure of the senses. The Christian can prove this to-day as readily as he could centuries ago.

27 Our Master said to every follower: "Go ye into all the world, and preach the gospel to every creature! . . . ^{Healthful} _{theology.} Heal the sick! . . . Love thy neighbor as 30 thyself!" It was this theology of Jesus which healed the sick and the sinful. It is his theology in this book, and the spiritual meaning thereof, which

heals the sick, and causes the wicked to "forsake his way, 1
and the unrighteous man his thoughts." It was our
Master's theology which the impious sought to destroy. 3

From beginning to end the Scriptures are full of ac-
counts of the triumph of Spirit, Mind, over matter.
Moses proved this, by what men called mir- ^{Marvels and} 6
acles; so did Joshua, Elijah, and Elisha. The ^{reformations.}
Christian era was ushered in through signs and wonders.
Reforms have commonly been attended with bloodshed 9
and persecution, even when the end has been brightness
and peace; but the present new, yet old, reform in
religious faith will teach men patiently and wisely to 12
stem the tide of sectarian bitterness, whenever it flows
inward.

The decisions, by vote of Church Councils, as to what 15
should and should not be considered Holy Writ; the
manifest mistakes in the ancient versions; the ^{Science} 18
thirty thousand different readings in the Old ^{obscured.}
Testament, and the three hundred thousand in the New,
— these facts show how a mortal and material sense stole
into the divine record, darkening, to some extent, the in- 21
spired pages with its own hue. But mistakes could
neither wholly obscure the divine Science of the Scrip-
tures, seen from Genesis to Revelation; mar the demon- 24
stration of Jesus; nor annul the healing of the prophets,
who foresaw that "the stone which the builders rejected"
would become "the head of the corner." 27

Atheism, pantheism, theosophy, and agnosticism are
opposed to Christian Science, as they are to ordinary re-
ligion; but it does not follow that the profane ^{Opponents} 30
or atheistic invalid cannot be healed by Chris- ^{benefited.}
tian Science. The moral condition of such a man demands

1 the remedy of Truth more than it is needed in most cases ;
and Science is more than usually effectual in the treat-
3 ment of moral ailments.

That God is a corporeal being nobody can truly affirm.

The Bible represents Him as saying : "Thou canst not

6 ^{God invisible} see My face ; for there shall no man see Me, to the senses. and live." Not materially but spiritually we know Him as divine Mind, as Life, Truth, and Love.

9 We shall obey and adore, in proportion as we apprehend the divine nature, and love Him understandingly, warning no more over the corporeality, but rejoicing in the 12 affluence of our God. Religion will then be of the heart, and not of the head. Mankind will no longer be tyrannical and proscriptive, from lack of love, — straining out 15 gnats and swallowing camels.

We worship spiritually, only as we cease to worship materially. Spiritual devoutness is the soul of Christianity. Worshipping through the medium of 18 ^{The true} worship. matter is paganism. Judaic and other rituals are but types and shadows of true worship. "The true 21 worshippers shall worship the Father in spirit and in truth."

The Jewish tribal Jehovah was a man-projected God, 24 liable to wrath, repentance, and human changeableness.

^{Anthropo-} The Christian Science God is universal, eternal, 27 ^{morphism.} divine Love, which changeth not and sendeth no evil and no sin upon man. It is indeed mournfully true that the elder Scripture is reversed. In the beginning God created man in His, God's, image ; 30 but mortals would procreate man, and make God in their own human image. What are the gods of mortals, but themselves magnified ?

This indicates the distance between the theological and 1
 ritualistic religion of the ages, and the truth preached by
 Jesus. More than profession is requisite for
 Christian demonstration. Few understand or <sup>More than
profession
required.</sup> 3
 will adhere to Jesus' divine precepts for living
 and healing. Why? Because his precepts require the 6
 disciple to cut off the right hand and pluck out the right
 eye, — that is, to set aside even the most cherished beliefs
 and practices, to leave all for Christ. 9

All revelation (such is the popular thought!) must
 come from the schools, and along the line of scholarly and ecclesiastical descent, as kings are
 crowned from a royal dynasty. In healing <sup>No ecclesi-
astical mo-
nopoly.</sup> 12
 the sick and sinful, Jesus elaborated the fact
 that this healing effect follows the understanding of the 15
 divine Principle, and of the Christ-spirit which governed
 the corporeal Jesus. For this Principle there is no
 dynasty, no ecclesiastical monopoly. Its only crowned 18
 head is immortal sovereignty. Its only priest is the
 spiritualized man. The Bible declares that all believers
 are made "kings and priests unto God." The out- 21
 siders did not then, and do not now, understand this
 ruling of the Christ; therefore they cannot demonstrate
 God's healing power. Neither can this manifestation 24
 of Christ be comprehended, until its divine Principle is
 scientifically understood.

The adoption of scientific religion and of divine healing 27
 will ameliorate sin, sickness, and death. Let our pulpits
 do justice to Christian Science. Let it have <sup>A change
demanded.</sup> 30
 fair representation by the press. Give to it
 the place in our institutions of learning now occupied by
 scholastic theology and physiology, and it will eradicate

1 sickness and sin in less time than the old systems, devised for subduing them, have required for self-establish-
3 ment and propagation.

Anciently the followers of Christ, or Truth, measured Christianity by its power over sickness, sin, and death ;
6 ^{Two claims omitted.} but modern religions generally omit all but one of these powers, — the power over sin.

We must seek the undivided garment, the whole Christ,
9 as our first proof of Christianity, for Christ, Truth, alone can furnish us with absolute evidence.

If the soft palm, upturned to a lordly salary, and archi-
12 tectural skill, making dome and spire tremulous with ^{Selfishness and loss.} beauty, turn the poor and the stranger from the gate, they also shut the door on progress.

15 In vain do the manger and the cross tell their story to pride and fustian. Sensuality palsies the right hand, and causes the left to let go its divine grasp.

18 As in Jesus' time, so to-day tyranny and pride need to be whipped out of the temple, and humility and ^{Temple cleansed.} divine Science to be welcomed in. The strong cords of scientific demonstration as twisted and wielded by Jesus, are still needed, to purge the temples of their vain traffic in worldly policy, and make 24 them meet dwelling-places for the Most High.

MEDICINE.

Which was first, Mind or medicine ? If Mind was 27 first, and self-existent, then Mind, not matter, must have been the first medicine. Mind being ^{Question of precedence.} All in all, it made medicine ; but that medicine was Mind. It could not have been matter, which

departs from the nature and action of Mind. Truth is 1
 God's remedy for error of every kind, and Truth destroys
 only what is untrue. Hence the fact that, to-day as 3
 yesterday, Christ casts out evils, and heals the sick.

It is plain that God does not employ drugs or hygiene,
 nor provide them for human use; else Jesus also would 6
 have recommended and employed them in his
healing. The sick are more deplorably lost
^{Methods}
^{rejected.}
 than the sinful, if the sick cannot rely on God for help, 9
 and the sinful can. The divine Mind never called
 matter *medicine*; and matter required a material and
 human belief before it could be considered as medicine. 12

The human mind uses one error as medicine for
 another. It seeks, on the same principle, to appease
 malice with revenge, and to quiet pain with 15
 morphine. Of two evils, it chooses the
^{Error not}
^{curative.}
 greater in both cases. You admit that mind influences
 the body somewhat; but you conclude that the stomach, 18
 blood, nerves, bones, hold the preponderance of power.
 Controlled by this belief, you continue in the old rou-
 tine. You lean on the inert and unintelligent, never 21
 discerning how this deprives you of the available su-
 periority of Mind. The body is not controlled scientifi-
 cally by a negative mind. 24

Mind is the grand creator, and there can be no power
 except that which is derived therefrom. If Mind was
 first chronologically, is first potentially, and 27
 must be first eternally, then give to Mind the
^{Impossible}
^{coalescence.}
 glory, honor, dominion, and power everlasting due
 unto its holy name. Inferior and unspiritual methods 30
 of healing may try to make Mind and drugs coalesce;
 but the two will not mingle scientifically. Why should

1 we wish to make them do so, since no good can come of it?

3 If Mind is foremost and superior, let us rely upon Mind, which needs no cooperation from lower powers, even if these so-called powers were real.

6 Naught is the squire, when the king is nigh ;
Withdraws the star, when dawns the sun's brave light.

The various mortal beliefs formulated in human philosophy, physiology, hygiene, are mainly predicated of matter, and afford faint gleams of God, or ^{Soul and} _{sense.} Truth. The more material a belief, the more obstinately tenacious its error; the stronger the manifestations of the corporeal senses, the weaker the indications of Soul.

15 Will-power is not Science. It belongs to the senses, and its use is to be condemned. Willing the sick to ^{Will-power} recover is not the metaphysical practice of _{detimental.} Christian Science, but is sheer animal magnetism. Will-power may infringe the rights of man. It produces evil continually, and is not a factor in 21 the realism of being. Truth, and not corporeal will, is the divine power which says to disease, "Peace, be still."

24 Because divine Science wars with so-called physical science, even as Truth wars with error, the old schools ^{Conservative} of medicine still oppose it. Ignorance, pride, _{antagonism.} and prejudice close the door to whatever is not stereotyped. When the Science of being is understood, every man will be his own physician, and Truth 30 will be the universal panacea.

It is a question to-day, whether the ancient inspired

healers understood the Science of Christian healing, or 1
 whether they caught its sweet tones, like the natural
 musician, without being able to explain them. ^{Ancient} 3
 So divinely imbued were they with its Spirit, ^{healers.}
 that the lack of the letter could not hinder their work ;
 and that letter, without the spirit, would have made void 6
 their example.

The struggle for the recovery of invalids goes on, 9
 not between material methods, but between mortal
 minds and immortal Mind. The victory will ^{The struggle} 10
 be on the patient's side only as immortal ^{and victory.}
 Mind, through Christ, Truth, subdues the human 12
 belief in disease. *Per contra*, it matters not what
 method one may adopt, whether it is faith in drugs, 13
 trust in hygiene, or reliance on some other minor 14
 curative.

Scientific healing has this advantage over other 15
 methods, — that in it Truth controls error. From this 16
 fact arise its ethical as well as its physical ^{Mystery of} 17
 effects. Indeed, these effects are indissolubly ^{godliness.}
 connected. If there is any mystery in Christian healing, 21
 it is the mystery which godliness always presents to the
 ungodly, — the mystery always arising from ignorance 22
 of the laws of eternal and unerring Mind. 24

Other methods undertake to oppose error with error, 25
 and thus they increase the antagonism of one form of
 matter towards other forms of matter or error, ^{Matter} 27
 and the warfare between Spirit and the flesh ^{over matter.}
 goes on. By this antagonism mortal mind must continually 28
 weaken its own assumed power.

The theology of Christian Science includes healing the sick. Our Master's first article of faith professed to

1 his students, was healing, and he proved his faith by his works. The ancient Christians were healers. Why
3 ^{How healing} ~~was lost.~~ has this element of Christianity been lost? Because our systems of religion are governed more or less by our systems of medicine. The first idolatry
6 was faith in matter. The schools have rendered faith in drugs the fashion, rather than faith in Deity. By trusting matter to destroy its own discord, health and harmony have been sacrificed. Such systems are barren of the vitality of spiritual power, whereby material sense becomes the servant of Science, and religion becomes
12 Christlike.

Material medicine substitutes drugs for the power of God — even the might of Mind — to heal the body.

15 ^{Drugs and} ~~divinity.~~ Scholasticism clings to the person, instead of the divine Principle, of the man Jesus to save, while his Science, the curative agent of God, is silenced.
18 Why? Because truth divests material drugs of their imaginary power, and clothes Spirit with supremacy. Science is the "stranger that is within thy gates," re-
21 membered not, even when its elevating effects practically prove its divine origin and efficacy.

Divine Science derives its sanction from the Bible; and
24 its divine origin is demonstrated through the holy influence of its Truth, in healing sickness and
^{Christian}
^{Science as}
^{old as God.} sin. This healing power of Truth must
27 have been far anterior to the period in which Jesus lived. It is as ancient as "the Ancient of days." It lives through all Life, and extends throughout all
30 space.

Divine Metaphysics is now reduced to a system, in a form comprehensible by and adapted to the thought of

the age in which we live. This system enables the 1 learner to demonstrate anew the divine Prin- ^{Reduction} ciple upon which Jesus' healing was based, ^{to system.} 3 and the sacred rules for its present application to the cure of disease.

Late in the nineteenth century the divine rules of 6 Christian Science were submitted to the broadest practical tests; and everywhere, when honestly applied, under circumstances wherein demonstration was humanly 9 possible, this Science has shown that Truth has lost none of its divine and healing efficacy, even though 12 centuries have passed away since Jesus practised these rules, on the hills of Judaea and in the valleys of Galilee.

Although this volume contains the complete Science 15 of Mind-healing, never dream that you can absorb its whole meaning by a simple *perusal* of this ^{Perusal and} book. It needs to be *studied*. The demon- ^{Practice.} 18 stration of its rules will plant you more firmly on its spiritual groundwork. This will lift you high above the perishing fossils of theories already antiquated, and en- 21 able you to grasp the spiritual facts of being, hitherto unattained and seemingly dim.

Our Master healed the sick, practised Christian heal- 24 ing, and taught the generalities of its divine Principle to his students; but he left no definite rule for demonstrating this Principle of healing and ^{A definite rule} ^{discovered.} 27 preventing disease. This remained to be discovered through Christian Science. A pure affection takes form in goodness, but Science alone reveals its divine Prin- 29 ciple and demonstrates its rules.

Jesus never spoke of disease as dangerous, or as diffi-

1 cult to treat. When his students brought to him a case they had failed to heal, he said unto them, "O faith-
3 ^{jesus' own} less generation!" implying that the requisite practice. power was in Mind. He prescribed no drugs, urged no obedience to material laws, but acted in direct 6 disobedience thereto.

Neither anatomy nor theology has ever described man as created by Spirit, — as God's man. The former explains the man of *men*, or the "children of 9 ^{The man of anatomy and of theology.} men," as created corporeally instead of spiritually, and as emerging from the lowest, instead of from the highest, conception of being. Each 12 defines man as both physical and mental, and places mind at the mercy of matter for every function, formation, 15 and manifestation. Anatomy takes man up at all points materially. It loses Spirit, drops the true tone, and accepts the discord. Both reject the divine Principle 18 which produces harmonious man, and deal — the one wholly, the other primarily — with matter, calling that *man* which is not the counterpart, but the counterfeit, of 21 God's man. Then theology tries to explain how to make this man a Christian, — how from this basis of division and discord to produce the concord and unity of Spirit, 24 and His likeness.

Physiology exalts matter and dethrones Mind, and claims to rule man by material law, instead of spiritual. 27 ^{Physiology} When it fails to give health or life by this deficient. process, it ignores the divine Spirit, as unable or unwilling to render help in time of physical need. 28 When mortals sin, under this ruling of the schools they are left to the guidance of a theology which admits God to be the healer of sin but not of sickness; although our

great Master demonstrated that Truth could save from 1 sickness as well as from sin.

Mind as far outweighs drugs in the cure of disease as 3 in the cure of sin. The more excellent way is Mind-science, in every case. Is *materia medica* a Blunders and science, or a bundle of speculative human blunderers. 6 theories? The prescription which succeeds in one instance fails in another; and this is owing to the different mental states of the patient. These states are not comprehended; and they are left without explanation except in Christian Science. The rule and its perfectness of operation in Science never vary. If you fail to succeed 9 in any case, it is because you have not demonstrated the life of Christ, Truth, more in your own life; because you have not obeyed the rule and proved the divine 12 Principle of divine Science.

A physician of the old school remarked with great gravity: "We know that mind affects the body some- 18 what, and advise our patients to be hopeful Old-school and cheerful, and to take as little medicine as physician. possible; but mind can never cure organic difficulties." 21 The logic is lame, and facts contradict it. The author has cured what is termed organic disease, as readily as she has cured purely functional disease, and with no 24 power but the divine Mind.

Since God, divine Mind, governs all, not partially but supremely, predicting disease does not dignify 27 therapeutics. Whatever guides thought Tests in spiritually benefits mind and body. We our day. need to understand the affirmations of divine Sci- 20 ence, dismiss superstition, and demonstrate truth according to Christ. To-day there is hardly a city, village.

1 or hamlet, in which are not to be found living witnesses and monuments to the virtue and power of Truth, as applied through this Christian system for healing disease.

To-day the healing power of Truth is widely demonstrated as an immanent, eternal Science, instead of a ⁶ ~~The main purpose.~~ phenomenal exhibition. Its appearing is the coming anew of the gospel of "on earth peace, good-will toward men." This coming, as was promised ⁹ by the Master, is for its establishment as a permanent dispensation, to remain forever among men; but the mission of Christian Science now, as in the time of its ¹² earlier demonstration, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but ¹⁵ these signs are only to demonstrate its divine origin,— to attest the reality of its higher mission, or Christ-power to take away the sins of the world.

¹⁸ The science (so-called) of physics would have you believe that both matter and mind are subject to disease, ^{Exploded} ²¹ ~~doctrine.~~ and that, too, in spite of the individual's protest and contrary to the law of divine Mind.

This human view infringes man's free moral agency; and it is as evidently erroneous to the author, and will be to ²⁴ all others at some future day, as the practically rejected doctrine of the predestination of souls to damnation or salvation. The doctrine that man's harmony is governed ²⁷ by physical conditions all his earthly days, and that he is then thrust out of his own body by the operation of matter,— even the superiority of matter over Mind,— is ³⁰ fading out.

The hosts of *Æsculapius* are flooding the world with diseases, because they are ignorant that the human mind

and body are one. To be sure, they sometimes treat ¹ the sick as if there were but one factor in the case; but this one factor they represent to be body, ^{Disease} ³ not mind. Infinite Mind could not possibly ^{mental} create a remedy outside of itself. Erring, finite, human mind has an absolute need of something beyond itself, ⁶ for its redemption and healing.

Great respect is due to the motives and philanthropy of the higher class of physicians. We know that if they ⁹ understood the Science of Mind-healing, and ^{Intentions} ^{respected.} were in possession of the enlarged power it confers to benefit the race physically and spiritually, ¹² they would rejoice with us. Even this one reform in medicine would ultimately deliver mankind from the awful and oppressive bondage now enforced by false ¹⁵ theories, from which multitudes would gladly escape.

Mortal belief says that death has been occasioned by fright. Fear never stopped being and its action. The ¹⁸ blood, heart, lungs, brain, etc., have nothing ^{Man governed} to do with Life, God. Every function of ^{by Mind.} man is governed by the divine Mind. The human mind ²¹ should have no power to kill; it should have no control over man. The divine Mind made man, and maintains His own image and likeness. The wicked human mind, ²⁴ which is opposed to God, must be put off as St. Paul declares. All that really exists is the divine Mind, and its idea wherein the entire action of being will be found ²⁷ harmonious and eternal! The only difficulty is to ²⁰ see and acknowledge this fact, yield to this power, and follow the leadings of truth.

That mortal mind claims to govern every organ of the mortal body, we have overwhelming ²⁰ *proof.* But this

1 so-called mind is a myth, and must, by its own consent, yield to Truth. It would wield the sceptre of a monarch, 3 ^{Mortal mind dethroned.} but is powerless. The immortal divine Mind takes away all its supposed sovereignty, and saves it from itself. The author has endeavored to make 6 this book the *Æsculapius* of mind as well as body, that it may give hope to the sick, and heal them, although they know not how the work is done. Truth has a 9 healing effect, even when not fully understood.

Anatomy describes muscular action as produced by mind in one instance and not in another. Such errors 12 ^{All activity from thought.} beset every material theory, wherein one statement contradicts another, over and over again.

It is related that Sir Humphry Davy once apparently 15 cured a case of paralysis, by simply introducing a thermometer into the patient's mouth. This he did merely to ascertain the temperature of the patient's body; but 18 the sick man supposed this ceremony was intended to heal him, and he recovered accordingly. Such a fact illustrates our theories.

21 The author's medical researches and experiments had prepared her thought for the metaphysics of Christian 24 ^{The author's experiments in medicine.} Science. Every material dependence had failed her, in her search for truth; and she can now understand why, and can see the means by which mortals are divinely driven to a spiritual 27 source for health and happiness.

Her experiments in homeopathy had made her sceptical as to material curative methods. Jahr, from 30 ^{Homeopathic attenuations.} *Aconitum* to *Zincum oxydatum*, enumerates the general symptoms, the characteristic signs, which demand different remedies; but the drug

is frequently attenuated to such a degree that not a vestige of it remains. Thus we learn that it is not the drug which expels the disease, or changes one of its symptoms.

The author has attenuated *natrum muriaticum* (common table-salt) until there was not a single saline property left. The salt had "lost its savour;" and yet, with one drop of that attenuation in a goblet of water, and a teaspoonful of the water administered at intervals of three hours, she has cured a patient sinking in the last stage of typhoid fever. The highest attenuation of homœopathy, and the most potent, rises above matter into mind; and thus it should be seen that the divine Mind is the healer, and that there is no efficacy in the drug. This discovery leads to more light.

✓ You say a boil is painful; but that is impossible, for matter without mind is not painful. The boil simply manifests your belief in pain, through inflammation and swelling; and you call this belief ^{origin of pain.} a boil. Now administer mentally to your patient a high attenuation of truth on this subject, and it will soon cure the boil. The fact that pain cannot exist where there is no mortal mind to feel it, is a proof that this so-called mind makes its own pain,—that is, its own belief in pain.

We weep because others weep, we yawn because they yawn, and we have smallpox because others have it; but mortal mind, not matter, contains and carries ^{source of contagion.} the infection. When this mental contagion is understood, we shall be more careful of our mental conditions; and we shall avoid loquacious tattling about

1 disease, as we should avoid advocating crime. Neither
6 sympathy nor society should ever tempt us to cherish
3 error in any manner ; and certainly we should not be its
8 advocate.

6 Disease arises, like other mental conditions, from association. Since it is a law of mortal mind that certain diseases should be regarded as contagious, this law obtains credit through association,— calling up the fear that
9 creates the image of disease, and its consequent manifestation in the body.

12 This fact in metaphysics is illustrated by the following incident. A gentleman was made to believe that he
13 Imaginary occupied a bed where a cholera patient had
cholera. died. Immediately the symptoms of this disease
15 ease appeared in him, and he died. The fact was, that he had not caught the cholera by material contact, because no such patient had been in that bed.

18 If a child is exposed to contagion or infection, the mother is frightened, and says, "My child will be sick."

21 Children's The law of mortal mind, and her own fears, ailments. govern her child more than the child's mind governs itself, and produce the very results which might have been prevented through the opposite understanding. Then it is believed that exposure to the contagion wrought the mischief.

27 That mother is not a Christian Scientist, and her affections need better guidance, who says to her child: "You look sick," "You look tired," "You need rest," or "You need medicine."

30 Such a mother runs to her little one, who thinks she has hurt her face by falling on the carpet, and says, moaning more childishly than her child, "Mamma knows you

are hurt." The better and more successful method for 1 any mother is to say: "Oh, never mind! You're not hurt, so don't think you are." Presently the child for- 3 gets all about the accident, and is at play again.

When the sick recover by the use of drugs, it is the law of a general belief culminating in individual faith, 6 which heals; and according to this faith will ^{Drug-power} _{mental.} the effect be. Even when you take away the individual confidence in the drug, you have not yet 9 divorced it from the general faith. The chemist, the botanist, the druggist, the doctor, and the nurse equip the medicine with their faith, and the beliefs that are in 12 the majority rule. When the general belief endorses the inanimate drug as doing this or that, individual dissent or faith, unless it rests on Science, is but a belief held by 15 a minority governed by the majority.

The universal belief in physics weighs against the high and mighty truths of Christian metaphysics. This 18 erroneous general belief — which sustains medicine, and produces all medical results — works against Christian Science; and the percentage of power on the side of this 21 Science must mightily outweigh the power of ^{Belief in} _{physics.} popular belief, in order to heal a single case of disease. The human mind acts more powerfully to 24 offset the discords of matter, the ills of flesh, in proportion as it puts less weight into the material or fleshly scale and weighs more for Spirit. Homœopathy diminishes the drug; but its potency increases as the drug disappears.

- Vegetarianism, homœopathy, and hydropathy have 20 diminished drugging; but if drugs are an antidote to disease, why lessen the antidote? If drugs are good

1 things, is it safe to say that the less in quantity you have
of them the better? If drugs possess intrinsic virtues or
3 ^{Drugging} ~~useless.~~ intelligent curative qualities, these qualities
must be mental. Who named them, and what
made them good or bad, beneficial or injurious, to mortals?
6 A case of dropsy, given up by the faculty, fell into my
hands. It was a terrible case. Tapping had been em-
ployed, and yet the patient looked like a bar-
9 ^{Dropsy cured} ~~without drugs.~~ rel, as she lay in her bed. I prescribed the
fourth attenuation of *Argenitum nitricum*, with occasional
doses of a high attenuation of *Sulphuris*. She improved
12 perceptibly. Believing then somewhat in the ordinary
theories of medical practice, and learning that her
former physician had prescribed these remedies, I began
15 to fear an aggravation of symptoms from their pro-
longed use, and told the patient so; but she was unwill-
ing to give up the medicine while she was recovering.
18 It then occurred to me to give her unmedicated pellets,
and watch the result. I did so, and she continued
to gain. Finally she said that she would give up her
21 medicine for one day, and risk the effects. After trying
this, she informed me that she could get along two days
without globules; but on the third day she again suffered,
24 and was relieved by taking them. She went on in this
way, taking the unmedicated pellets, — and receiving
occasional visits from me, — but employing no other
27 means, and was cured.

Metaphysics, as taught in Christian Science, is the
next stately step beyond homœopathy. In metaphysics
30 ^{A stately} ~~advance.~~ matter disappears from the remedy entirely,
and Mind takes its rightful and supreme place.
Homœopathy takes mental symptoms largely into consid-

eration, in its diagnosis of disease. Christian Science 1 deals wholly with the mental cause, in judging and destroying disease. It succeeds where homœopathy fails, 2 solely because its one recognized Principle of healing is Mind, and the whole force of the mental element is employed through the Science of Mind, never sharing its 3 rights with inanimate matter.

Christian Science exterminates the drug, and rests on Mind alone as the curative Principle, acknowledging that 4 the divine Mind has all power. Homœopathy mentalizes a drug with such repetition of ^{The modus of homœopathy.} 12 thought-attenuations, that it becomes more like the human mind than the substratum of this mind, which we call matter ; and its power of action is proportionately increased. 15

If drugs are part of God's creation, which (according to the narrative in Genesis) He pronounced *good*, then drugs cannot be poisonous. If He could create drugs intrinsically bad, then they should ^{drugging} 18 ^{unchristian.} never be used. If He creates drugs at all, and designs them for medical use, why then did Jesus not employ 21 them and recommend them for the treatment of disease ? Matter is not self-creative, for it is unintelligent. Erring mortal mind confers the only mental power a drug can 24 possess.

Narcotics quiet mortal mind, and so reach the body ; but they leave both mind and body the worse for this 27 submission. Christian Science impresses the entire corporeality, namely, mind and body, and brings out the proof that Life is continuous and harmonious. Science 29 both neutralizes error and destroys it. Mankind is the better for this sincere and profound pathology.

1 It is recorded that the profession of medicine originated in idolatry, with pagan priests, who besought the
3 ^{Mythology and materia medica.} gods to heal the sick, and designated Apollo as "the god of medicine." He was supposed
6 to have dictated the first prescription, accord-
9 ing to the "History of Four Thousand Years of Medi-
cine." It is here noticeable that Apollo was also
regarded as the sender of disease, "the god of pesti-
12 lence." Hippocrates turned from image-gods to vege-
15 table and mineral drugs for healing. This was deemed
mythology, and of pagan practice. The future history
of material medicine may correspond with that of its
material god, Apollo, who was banished from heaven,
and endured great sufferings upon earth.

Drugs, cataplasms, and whiskey are stupid substitutes
for the dignity and potency of divine Mind, and its
18 ^{Footsteps of} _{intemperance.} efficacy to heal. It is pitiful to lead men into
temptation through the byways of physiology
and materia medica, — to victimize the race with intox-
21 icating prescriptions for the sick, until mortal mind
acquires an educated appetite for strong drink, and men
and women become loathsome sots.

24 Evidences of progress and of spiritualization greet us
on every hand. Drug-systems are quitting their hold on
27 ^{Advancing degrees.} matter, and so letting in its higher stratum,
mortal mind. Homoeopathy, a step in ad-
vance of allopathy, is doing this. Matter is going out
30 of medicine; and mortal mind, of a higher attenuation
than the drug, is governing the pellet.

A lady in the city of Lynn, Massachusetts, was ether-
ized, and died in consequence, — although her physicians

insisted that it would be unsafe to perform a needed 1 surgical operation without the ether. After the autopsy her sister testified that the deceased protested ^{Effects} ³ against inhaling the ether, and said it would ^{of fear.} kill her; but she was compelled by her physicians to take it. Her hands were held, and she was forced into 6 submission. The case was brought to trial. The evidence was found to be conclusive; and a verdict was returned that her death was occasioned, not by the ether, 9 but by her fear of inhaling it.

Is it skilful or scientific surgery to take no heed of 12 mental conditions, and to treat the patient as if she were so much mindless matter, and as if matter were the only factor to be consulted? Had ^{Mental con-} ^{ditions to} ¹⁵ be heeded. these unscientific surgeons understood meta-physics, they would not have risked such treatment, considering the woman's state of mind. They would either have allayed her fear, or would have performed the 18 operation without ether.

The sequel proved that this Lynn lady died from effects produced by mortal mind, and not from the dis- 21 ease or the operation.

The medical schools would learn the state of man from matter instead of Mind. They examine the lungs, 24 tongue, and pulse, to ascertain how much harmony, or health, matter is permitting to mind,—how much pain or pleasure, action or stagna- 27 tion, one form of matter is allowing another form of matter.

Ignorant of the fact that a man's belief produces dis- 30 ease and all its symptoms, the ordinary physician is liable to increase disease with his own mind, when he

1 should address himself to the work of destroying it through the power of Mind.

3 The systems of physics act against metaphysics, and *vice versa*. When mortals forsake the material for the spiritual basis of action, drugs lose their healing 6 force; for they have no innate power. Unsupported by the faith reposed therein, the inanimate drug becomes powerless.

9 The motion of the arm is no more dependent upon the direction of mortal mind, than are the organic action ^{Obedient} _{muscles.} and secretion of the viscera. When this 12 mind quits the body, the heart becomes as torpid as the hand.

Anatomy finds a necessity for nerves, to convey the 15 mandate of mind to muscle and so cause action; but what ^{Anatomy} _{and mind.} does anatomy say when the cords contract and 18 become immovable? Has mortal mind ceased speaking to them, or has it bidden them to be impotent? Can muscles, bones, blood, and nerves rebel against mind in one instance, and not in another, and become cramped, 21 despite the mental protest?

Unless muscles are self-acting at all times, they are never so, — never capable of acting contrary to mental 24 direction. If muscles can cease to act, and become rigid of their own preference, — be deformed or symmetrical, as they please, or as disease directs, — they must be self-27 directing. Why then consult anatomy to learn how mortal mind governs muscle, if we are only to learn from anatomy that muscle is not so governed?

30 ^{Mind over} _{matter.} Is man a material fungus, without Mind to help him? Is a stiff joint or a contracted muscle as natural a result of law as the supple and

elastic condition of the healthy limb, and is God the 1 lawgiver?

You say, "*I have burned my finger.*" This is an 3 exact statement, more exact than you suppose; for mortal mind, and not matter, burns it. Holy inspiration has created states of mind which have been able to nullify 6 the action of the flames, as in the Bible case of the three young Hebrew captives, cast into the Babylonian furnace; while an opposite mental state might produce spontane- 9ous combustion.

In 1880 Massachusetts put her foot on a proposed tyrannical law, restricting the practice of medicine. If 12 her sister States follow this example, in harmony with our Constitution and Bill of Rights, ^{Restrictive regulations.} they will do less violence to that immortal sentiment of 15 the Declaration, "Man is endowed by his Maker with certain inalienable rights, among which are life, liberty, and the pursuit of happiness." ¹⁸

The oppressive state statutes touching medicine remind one of those words of the famous Madame Roland, as she knelt to a statue of the Goddess of Liberty, ²¹ erected near the guillotine: "Liberty, what crimes are committed in thy name!"

The ordinary practitioner, examining bodily symptoms, ²⁴ telling the patient he is sick, and treating the case according to his diagnosis, would naturally induce that very disease, even if it were not already determined by mortal mind. Such unconscious mistakes would not occur, if this old class of philanthropists were looking as deeply into mind as matter for cause and effect. The physician agrees with his "adversary quickly," but upon different terms from

Metaphysics challenges 27 physics.

1 those of the metaphysician; for the matter-physician
2 agrees with the disease, while the metaphysician agrees
3 only with health, and challenges disease.

4 Christian Science brings to the body the sunlight of
5 Truth, which invigorates and purifies. It acts as an
6 ^{Truth an} alterative, neutralizing error with Truth. It
7 _{alterative.} changes the secretions, expels humors, dis-
8 solves tumors, relaxes rigid muscles, restores carious
9 bones to soundness. The effects of this Science are to
10 stir the human mind to a change of base, whereon it may
11 yield to the harmony of the divine Mind.

12 Experiments have favored the fact that Mind governs
13 the body, not in one instance, but in every instance. The
14 ^{Practical} _{success.} indestructible faculties of Spirit exist without
15 the conditions of matter, and also without the
16 false beliefs of a so-called material existence. Working
17 out the rules of Science in practice, the author has re-
18 stored health in cases of both acute and chronic disease,
19 and in their severest forms. Secretions have been
20 changed, the structure has been renewed, shortened limbs
21 have been elongated, cicatrized joints have been made
22 supple, and carious bones have been restored to healthy
23 conditions. I have restored what is called the lost sub-
24 stance of lungs, and healthy organizations have been es-
25 tablished, where disease was organic. Christian Science
26 heals organic disease as surely as it heals what is called
27 functional; for it only requires a fuller understanding of
28 its divine Principle, to demonstrate the higher rule.

29 ^{Testimony}
30 _{of medical} _{teachers.} With due respect for the faculty I kindly
31 quote from Dr. Benjamin Rush, the famous
32 Philadelphia teacher of medical practice. He
33 declares that "it is impossible to calculate the mischief

which Hippocrates has done, by first marking Nature 1 with his name, and afterward letting her loose upon sick people." 8

Dr. Benjamin Waterhouse, Professor in Harvard University, declares himself "sick of learned quackery."

Dr. James Johnson, Surgeon-extraordinary to the 6 King, says :

" I declare my conscientious opinion, founded on long observation and reflection, that if there were not a single 9 physician, surgeon, apothecary, man-midwife, chemist, druggist, or drug on the face of the earth, there would be less sickness and less mortality." 12

Dr. Mason Good, a learned Professor in London, says :

" The effects of medicine on the human system are in 15 the highest degree uncertain ; except, indeed, that it has already destroyed more lives than war, pestilence, and famine, all combined." 18

Dr. Chapman, Professor of the Institutes and Practice of Physic in the University of Pennsylvania, in a published essay, says : 21

" Consulting the records of our science, we cannot help being disgusted with the multitude of hypotheses obtruded upon us at different times. Nowhere is the imagination displayed to a greater extent ; and perhaps so ample an exhibition of human invention might gratify our vanity, if it were not more than compensated by the 24 humiliating view of so much absurdity, contradiction, and falsehood. To harmonize the contrarieties of medical doctrines is indeed a task as impracticable as to arrange 27 the fleeting vapors around us, or to reconcile the fixed and repulsive antipathies of nature. Dark and per-

1 plexed, our devious career resembles the groping of
Homer's Cyclops around his cave."

3 Sir John Forbes, M.D., F.R.S., Fellow of the Royal
College of Physicians, London, says:

“No systematic or theoretical classification of diseases
6 or of therapeutic agents, ever yet promulgated, is true,
or anything like the truth, and none can be adopted as a
safe guidance in practice.”

9 It is just to conclude that generally the cultured class
of medical practitioners are grand men and women.
But all human systems based on material premises, and
12 minus the unction of the divine, are dangerous. Much
yet remains to be said and done before the world is
saved, and all the mental microbes or diseased thought-
15 germs are exterminated.

CHAPTER VII.

PHYSIOLOGY.

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? — JESUS.

He sent His word, and healed them, and delivered them from their destructions. — PSALMS.

PHYSIOLOGY is one of the apples from “the tree 1 of knowledge.” Evil declared that eating this fruit would open man’s eyes, and make him as a god. Instead 3 of so doing, it closed the eyes of mortals to man’s God-given dominion over the earth.

To measure intellectual capacity by the size of the 6 brain, and strength by the exercise of muscle, is to subjugate intelligence, to make mind mortal, Man not structural. 9 and to place this so-called mind at the mercy of material organization and non-intelligent matter.

Obedience to the so-called physical laws of health has 12 not checked sickness. Diseases have multiplied, since man-made material theories have taken the place of spiritual truth. 15

You say that indigestion, fatigue, sleeplessness, cause distressed stomachs and aching heads. Then Causes of sickness. 18 you consult your brain, in order to remember what has hurt you, when your remedy lies in for-

1 getting the whole thing; for matter has no sensation of its own, and the human mind is all that can produce 3 pain.

As a man thinketh, so is he. Mind is all that feels, acts, or impedes action. Ignorant of this, or shrinking 6 from its implied responsibility, the healing effort is made on the wrong side, and thus the conscious control over the body is lost.

9 The Mohammedan believes in a pilgrimage to Mecca for the salvation of his soul. The popular doctor believes in his recipe, and the druggist believes 12 ^{Delusions} _{pagan and medical.} in the power of his prescription to save a man's life. The first is a religious delusion; the second is a medical mistake.

15 The erring human mind is inharmonious in itself. From this arises the inharmonious body. To ignore 18 ^{Health from} _{reliance on} spirituality. God as of little use in sickness is a mistake. Instead of thrusting Him aside in times of bodily trouble, and waiting for the hour of strength in which to acknowledge Him, we should 21 learn that He can do everything for us in sickness as in health.

Failing to recover health through adherence to physiology and hygiene, the despairing invalid often drops them, and turns in his extremity, and only as a last resort, to God. His faith in the divine Mind is less than 27 it was in drugs, air, and exercise, or he would have resorted to Mind first. The balance of power is conceded to be with matter, by most of the medical systems; but when thought at last asserts its mastery, then, and not before, is man found to be harmonious and immortal.

Should we implore a corporeal God to heal the sick 1 out of His personal volition? or should we understand the infinitely divine Principle which heals? If we rise no 3 higher than blind faith, the Science of healing is not attained, and Soul-existence, in the place of sense-existence, is not comprehended. We apprehend Life in divine 6 Science, only as we live above corporeal sense, and correct it. Our proportionate admission of the claims of good or of evil determines the harmony of our existence, 9 — our health, our longevity, and our Christianity.

We cannot serve two masters, nor perceive divine Science through the material senses. Drugs and hygiene 12 cannot successfully usurp the place and power ^{The two} of the divine source of all health and per- ^{masters.}fection. If God constituted man both good and evil, 15 man must remain thus. What can improve His work? Again, an error in the premise must appear in the conclusion. To have one God and avail yourself of the 18 power of Spirit, you must love God supremely.

The "flesh lusteth against the Spirit." They can no more unite in action, than good can coincide with evil. 21 It is not wise to take a halting and half-way ^{Half-way} position, or to expect to work equally with ^{success.}Spirit and matter, Truth and error. There is but one 24 way — namely, God and His idea — which leads to spiritual being. The scientific government of the body must be attained through the divine Mind. It is im- 27 possible to gain control over it in any other way. On this fundamental point timid conservatism is absolutely inadmissible. Only through radical reliance on Truth 30 can scientific healing power be realized.

Substituting good words for a good life, fair seeming

1 for straightforward character, is a poor shift for the
weak and worldly, who think the standard of Christian
3 Science too high for them.

6 If the scales are evenly adjusted, the removal of a
single weight from either scale gives preponderance to
the opposite. Whatever influence you cast on the side
Belief on the of matter you take away from Mind, which
wrong side. would otherwise outweigh all else. Your
9 belief militates against your health, when it ought to be
enlisted on the side of health. When sick (according to
belief) you rush after drugs, search out the so-called
12 laws of health, and depend upon them to heal you,
though you have already brought yourself into the
slough of disease through just this false dependence.

15 Because man-made systems insist that man becomes
sick and useless, suffers and dies, all in consonance with
The divine the laws of God, are we to believe it? Are
18 authority. we to believe an authority which denies God's
spiritual command relating to perfection,—an authority
which Jesus has proved to be false? He did the will
21 of the Father. He healed sickness, in defiance of what
is called material law, but in accordance with God's law,
the law of Mind.

24 I have discerned disease in the human mind, and
recognized the patient's fear of it, months before the
Disease so-called disease made its appearance in the
27 foreseen. body. Disease being a belief,—a latent illu-
sion of mortal mind, the sensation would not appear if
this error were met and destroyed by truth.

30 ^{Changed} Here let a word be noticed which will be
mentality. better understood hereafter,—*chemicalization*.
By chemicalization I mean the process which mortal

mind and body undergo in the change of belief from a 1 material to a spiritual basis.

Whenever an aggravation of symptoms has occurred, 3 through mental chemicalization, I have seen the mental signs, assuring me that danger was over, ^{Scientific} foresight. 6 before the patient felt the change; and I have said to the patient, "You are healed,"— sometimes to his discomposure, when he was incredulous; but it always came about as I had foretold. 9

I name these facts to show that disease has a mental, mortal origin,— that faith in rules of health or in drugs begets and fosters disease, by attracting the mind to the 12 subject of sickness, by exciting fear of it, and by dosing the body in order to avoid it. The faith reposed in these things should find stronger supports and a higher home. 15 Understanding the control of Mind over body, we should put no faith in material means.

Science not only reveals the origin of all disease as 18 wholly mental, but it also declares that all disease is cured by divine Mind. There can be no healing except by this Mind, however much we trust a drug, or any other means toward which human faith, or endeavor, is directed. It is mortal mind, not matter, which brings to the sick whatever good they 24 may seem to receive from drugs. But the sick are never really healed, except by means of the Divine power. It is only the action of Truth, Life, and Love, that can give 27 harmony.

Whatever teaches man to have other laws, and acknowledge other power than the divine Mind, ^{Modes of} 30 matter. is anti-Christian. The good that a poisonous drug seems to do is evil, for it robs man of reliance

1 upon God, omnipotent Mind, and according to belief
poisons the human system. Truth is not the basis of
8 theogony. Modes of matter form neither a moral nor a
spiritual system. The discord which calls for them is
the result of the exercise of faith in matter instead of
6 Spirit.

Did Jesus understand the economy of man less than
Graham or Cutter? Christian ideas certainly embrace —
9 ^{Physiology} _{unscientific.} what human theories exclude — the Principle
of man's harmony. The text, "Whosoever
liveth and believeth in me shall never die," not only
12 contradicts human systems, but points to the self-
sustaining and eternal Truth.

The demands of Truth are spiritual, and reach the
15 body through Mind. The best interpreter of man's needs
said: "Take no thought for your life, what ye shall eat,
or what ye shall drink."

18 If there are material laws which prevent disease, what
then causes it? Not divine law, for Christ healed the
sick and cast out error, always in opposition, never in
21 obedience, to physics.

Spiritual causation is the one question to be con-
sidered, for more than all others it relates to human
24 ^{Causation} _{considered.} progress. The age seems ready to approach
this subject, to ponder somewhat the su-
premacy of Spirit, and at least touch the hem of its
27 garment.

The description of man as purely physical, or as both
material and spiritual, — but in either case dependent on
30 his physical organization, — is the Pandora box, from
which many evils have gone forth, especially despair.
Matter, which takes divine power into its own hands,

and claims to be a creator, is a fiction, in which paganism is so sanctioned by society that mankind has caught its moral contagion. 1
3

Through discernment of the spiritual opposite of materiality, even the way through Christ, Truth, man will reopen, with the key of divine Science, the gates of Paradise which human beliefs have closed, and will find himself unfallen, upright, pure, and free, not needing to consult almanacs for the probabilities of life, or to study brainology in order to learn how much of a man he is. 9

Mind's control over the universe, including man, is no longer an open question, but is demonstrable Science. Jesus illustrated the divine Principle, and the power of immortal Mind, by healing sickness and sin, and destroying the foundations of death. 15

Mistaking his origin and nature, man believes himself to be combined matter and Spirit, — that Spirit is sifted through matter, carried on a nerve, exposed to ejection by the operation of matter. Think of it! The intellectual, the moral, the spiritual, — yea, infinite Mind, — subjected to non-intelligence! 18
21

No more sympathy exists between the flesh and Spirit than between Belial and Christ. 24

The so-called laws of matter are nothing but false beliefs in the presence of intelligence and life where Mind is not. This is the procuring cause of all sin and disease. The opposite truth — that intelligence and life are spiritual, never material — destroys sin, sickness, and death. 27
30

The fundamental error lies in the supposition that man is a material outgrowth, and that the cognizance of

1 good or evil, which he has through the bodily senses, constitutes his happiness or misery.

3 Theorizing about man's development from mushrooms to monkeys, and from monkeys into men, ^{Godless evolution.} amounts to nothing in the right direction and 6 very much in the wrong.

Materialism grades the human species as rising from the dust upward; how then is the material species maintained when man passes through what we call death,— and imagines death to be the Rubicon of spirituality? Spirit can form no real link in this supposed chain of 12 material being, but divine Science reveals the eternal chain as uninterrupted and wholly spiritual; yet this can be realized only as the discordant sense of being disappears.

15 If man was first a material being, he must have passed through all the forms of matter, in order to become man.

18 ^{Degrees of development.} If the material body is man, he is a portion of matter, or dust. On the contrary, man is the image and likeness of Spirit; and the belief that there is Soul in sense, or Life in matter, obtains in mortal 21 mind, to which the apostle refers, when he says we must "put off the old man."

24 What is man? Brain, heart, blood, the material structure? If the real man is in the material body, 27 ^{Identity not lost.} you take away a portion of the man when you amputate a limb; the surgeon destroys man-hood, and worms annihilate it. But the loss of a limb, or injury to a tissue, is sometimes the quickener of manliness; and the unfortunate cripple may present more 30 nobility than the statuesque athlete,—teaching us by his very deprivations, that "a man's a man, for a' that."

When we admit that matter (heart, blood, brain, act-

ing through the five physical senses) constitutes man, 1 we fail to see how anatomy can distinguish ^{when man} between humanity and the brute, or determine ^{is man.} 3 mine when man is really *man*, and has progressed farther than his animal progenitors.

The supposition that Spirit is within what it creates, 6 and the potter is subject to the clay, when individualized, reduces Truth to the level of ^{Individual-} _{alization.} error, and requires the sensible to be made manifest 9 through the insensible.

What is termed matter manifests nothing but a material mentality. Not a glimpse or manifestation of Spirit 12 is obtainable through matter. Spirit is positive. Matter is its supposed opposite, the absence of Spirit. For positive Spirit to pass through a negative condition 15 would be its destruction.

Anatomy declares man to be structural. Physiology continues this explanation, measuring human ^{Man not} 18 strength by bones and sinews, and human _{structural.} life by material law. Man is spiritual, individual, and eternal; material structure is mortal. 21

Phrenology makes man knavish or honest, according to the development of the cranium; but anatomy, physiology, phrenology, do not define the image of God, 24 the real immortal man.

Human reason and religion come slowly to the recognition of spiritual facts, and so continue to call upon 27 matter to remove the error which the human mind alone has created.

The idols of civilization are far more fatal to health 30 and longevity than the idols of barbarism. They call into action less faith than Buddhism, in a supreme

1 governing intelligence. The Esquimaux restore health by incantations, as consciously as civilized practitioners 3 by their more studied methods.

Is civilization only a higher form of idolatry, that man should bow down to a flesh-brush, to flannels, to 6 baths, diet, exercise, and air? Nothing save Divine power is capable of doing as much for man as he can do for himself.

9 The footsteps of thought, as they pass higher from material standpoints, are slow, and portend a long night 12 ^{Rise of thought.} to the traveller; but the angels of His presence — the spiritual intuitions that tell us when "the night is far spent, the day is at hand" — are our guardians in the gloom. Whosoever opens the way 15 in Christian Science is a pilgrim and stranger marking out the path for generations yet unborn.

The voices of Sinai, and the Sermon in the Mount, 18 are pursuing and will overtake the ages, rebuking in their course all error, and proclaiming the kingdom of heaven on earth. Truth is revealed. It only needs to 21 be practised.

Belief is all that ever enables a drug to cure mortal ailments. Anatomy admits that mind is somewhere in 24 ^{Medical errors.} man, though out of sight. Then, if one is sick, why treat the body alone, while we administer a dose of despair to the mind? Why declare 27 that the body is diseased, and picture this disease to the mind, rolling it under the tongue as a sweet morsel, and holding it before the thought of both physician and 30 patient? We should understand that the cause of disease obtains in the mortal human mind, and its cure with the immortal divine Mind. We should prevent

the images of disease from taking form in thought, and 1
we should efface the outlines of disease already formulated 3
in mortal mind.

When there are fewer prescriptions, and less thought 6
is given to sanitary subjects, will there be ^{Novel} _{diseases.} better constitutions and less disease? In old 8
times who ever heard of dyspepsia, cerebro-spinal meningitis, hay-fever and rose-cold?

What an abuse of natural beauty to say that a rose, the 9
smile of God, can produce suffering! The joy of its presence, its beauty, and fragrance should uplift the thought, and dissuade any sense of fear or fever. It is 12
profane to fancy that the perfume of clover and the breath of new-mown hay may cause glandular inflammation, sneezing, and nasal pangs. 15

If a random thought, calling itself dyspepsia, had tried to tyrannize over our forefathers, it would have been routed by their independence and industry. ^{No ancestral} 18 _{dyspepsia.} Then people had less time for selfishness, cod-
dling, and sickly after-dinner talk. The exact amount of food the stomach could digest was not discussed according to Cutter, nor referred to sanitary laws. A man's belief in those days was not so severe upon the gastric juices. Beaumont's "Medical Experiments" did not 24 govern the digestion.

Damp atmosphere and freezing snow empurpled the plump cheeks of our ancestors; but they never indulged in the refinement of inflamed bronchial tubes, ^{Pulmonary} they were as innocent as Adam before he ate _{mistakes.} the fruit of false knowledge, of the existence of tubercles and troches, lungs and lozenges.

"Where ignorance is bliss, 't is folly to be wise," says

1 the English poet; and there is truth in his sentiment.
The action of mortal mind on the body was not so in-
3 ^{Our mod-} 8 _{ern Eves.} jurious before inquisitive modern Eves took
up the study of medical works, and unmanly
Adams attributed their own downfall, and the fate of
6 their offspring, to the weakness of their wives.

The primitive custom of taking no thought about food,
left the stomach and bowels free to act in obedience to
9 nature, and gave the gospel a chance to be seen in its
glorious effects upon the body. A ghastly array of dis-
eases was not paraded before the imagination. There
12 were fewer books on digestion, and more "sermons in
stones, and good in everything." When the mechanism
of the human mind gives place to the divine Mind,
15 selfishness and sin, disease and death, will lose their
foothold.

Human fear of miasma would load with disease the air
18 of Eden, and weigh down mankind with superimposed
and conjectural evils. Mortal mind is the worst foe of
the body, while divine Mind is its best friend.

21 Should all cases of organic disease be treated by a regu-
lar practitioner, and the Christian Scientist try his hand
24 ^{Diseases} _{not to be} 24 _{classified.} only on cases of hysteria, hypochondria, and
hallucination? One disease is no more real
than another. All disease is the result of edu-
cation, and can carry its ill-effects no farther than mortal
27 mind maps out the way. The human mind, not matter,
is supposed to feel, suffer, enjoy. Hence it finds that
decided types of acute disease are quite as ready to yield
30 to Truth as the less distinct type and chronic form of
disease. Truth handles the most malignant contagion
with perfect assurance.

Human mind produces what is termed organic disease 1 as certainly as it produces hysteria, and it must relinquish all its errors, sicknesses, and sins. I ^{One basis for} 3 have demonstrated this beyond all cavil. The ^{all sickness.} evidence of divine Mind's healing power and absolute control is to me as certain as the evidence of my own 6 existence.

Mortal mind and body are one. Neither exists without the other, and both must be destroyed by immortal 9 Mind. Matter, or body, is but a false concept of mortal mind. This so-called mind builds ^{Mental and physical oneness.} 12 its own superstructure, of which the material body is the grosser portion; but from first to last, the body is a sensuous, human concept.

In the Scriptural allegory of the material creation, 15 Adam or error — which represents the erroneous theory of life and intelligence in matter — had the naming of all that was material. These names ^{The effect of names.} 18 indicated their properties, qualities, and forms. Thus error, the opposite of Truth, now names the qualities and effects of what it terms matter, and so creates the so-called laws of the flesh which hold the preponderance of power in human opinions, against God, Spirit, and Truth. 24

If a dose of poison is swallowed through mistake, and the patient dies, even though physician and patient are expecting favorable results, does ^{Poison defined mentally.} 27 human belief, you ask, cause this death? Even so; and as directly as if the poison had been intentionally taken. 30

In such cases a few persons believe the potion swallowed by the patient to be harmless; but the vast ma-

1 jority of mankind, though they know nothing of this
2 particular case and this special person, believe the
3 arsenic, the strychnine, or whatever the drug used, to
4 be poisonous, for it has been set down as a poison by
5 mortal mind. The consequence is that the result is
6 controlled by the majority of opinions outside, not by
7 the infinitesimal minority of opinions in the sick-chamber.

8 Heredity is not a law. The remote cause or belief of
9 disease is not dangerous because of its priority, and the
10 connection of past mortal thoughts with present. The
11 predisposing cause and the exciting cause are mental.

12 Perhaps an adult has a deformity, produced, thirty
13 years ago, by the terror of his mother. That chronic
14 ^{Inherited} error is more difficult of cure than an acute
15 deformity injury, unless we wrest it from the human
16 cured. mind, and base the cure on Science, or the
17 divine Mind, to which all things are possible.

18 Mortal mind, acting from the basis of sensation in
19 matter, is animal magnetism; but this so-called mind
20 whence cometh all evil, contradicting itself,
21 ^{Animal} must finally yield to the eternal Truth, or
22 ^{magnetism} destroyed. divine Mind, expressed in Science. In pro-
23 portion as we understand Christian Science, we are freed
24 from the belief of mind in matter or animal magnetism;
25 and we disarm sin of its imaginary power, in proportion
26 as we gain the spiritual understanding and status of
27 immortal being.

28 Ignorant of the methods and the basis of metaphysical
29 healing, you may attempt to unite with it hypnotism,
30 spiritualism, electricity; but none of these methods can
31 be mingled with metaphysical healing.

32 Whosoever reaches the understanding of Christian

Science, in its higher signification, will perform the 1 sudden cures of which it is capable; but this can be done only by taking up the cross, and following Christ 8 in the daily life.

Science can heal the sick who are absent from their healers, as well as those present, since space is no obstacle 6 to Mind. Immortal Mind heals what eye ^{Absent} Patients. hath not seen; but the spiritual capacity to apprehend thought, so as to heal by the Truth-power, 9 is gained only in proportion as man is found, not wearing his own righteousness, but reflecting the divine nature. 12

Every medical method has its advocates. The preference of mortal mind for any method creates a demand for that method, and the body then seems to ^{Horses} ¹⁵ require such treatment. You can even educate a healthy horse so far in physiology that he will take cold without his blanket; whereas the wild animal, left to his instincts, sniffs the wind with delight. The epizootic is a humanly evolved ailment, which a wild horse might never have. 21

Treatises on anatomy, physiology, and health sustained by what is termed material law, are ^{Medical works} ^{objectionable.} 24 the promoters of sickness and disease. It should not be proverbial, that so long as you read medical works you will be sick.

The sedulous matron — studying her Jahr, with homeopathic pellet and powder in hand, ready to put you into a sweat, to move the bowels, or to produce sleep — is sowing the seeds of reliance on matter unwittingly, and her household may ere long reap the reward of this mistake. 27

1 Descriptions of disease given by physicians, and advertisements of quackery, are both prolific sources of 3 sickness. As mortal mind is the chief husbandman of error, it should be taught to do the body no harm, and to unweave its own webs.

6 The patient sufferer tries to be satisfied when he sees his would-be healers busy, and his faith in their efforts ^{The invalid's} is somewhat helpful to them and himself; but ⁹ ^{outlook.} in Science one must understand the resuscitating law of Life. This is the seed within itself, bearing fruit after its kind, spoken of in Genesis.

12 Physicians should not deport themselves as if Mind were non-existent; nor take the ground that all causation is matter, instead of Mind. Ignorant that the ¹⁵ human mind governs the body, its phenomenon, the invalid may unwittingly add more fear to the mental reservoir already overflowing with that emotion.

18 Doctors should not implant disease in the thoughts of their patients, as they so frequently do, by declaring ^{wrong and} ²¹ ^{right way.} it to be a fixed fact, even before they go to work to eradicate the disease through the material faith which they inspire. Instead of furnishing thought with fear, they should try to correct this turbulent element of mortal mind, by the influence of divine Love which casteth out fear.

When man is governed by God, the ever-present ²⁷ Mind who understands all things, man knows that to God all things are possible. The only way to this living Truth, which heals the sick, is found in the Science of ³⁰ divine Mind as taught and demonstrated by Christ Jesus.

To reduce inflammation, dissolve a tumor, or cure organic disease, I have found divine Truth more potent

than all lower remedies. And why not, since this Mind 1 is the source and condition of all existence? Before deciding that stomach or head is disordered, one 3 should ask, "Who art thou that repliest to ^{The im-}
^{portant}
^{decision.} Spirit? Can matter speak for itself, or does it hold the issues of life?" Pain and pleasure have no 6 partnership with matter, which can neither suffer nor enjoy; but mortal belief has such a partnership.

When you manipulate patients, you trust in electricity 9 and magnetism more than in Truth; and for ^{Manipulation}
^{unscientific.} that reason you employ matter rather than Mind. You weaken or destroy your power, if you re- 12 sort to any except spiritual means.

It is foolish to say that you manipulate patients, but that you lay no stress on that manipulation. If this 15 be so, why manipulate them? Really you do so because you are ignorant of the baneful effects of magnetism, or are not sufficiently spiritual to depend on Spirit. In this 18 case you must improve your mental condition till you finally attain the understanding of Christian Science.

If you are too material to love the Science of 21 Mind, and are satisfied with good words instead of deeds; if you adhere to error and are afraid ^{Not words}
^{but deeds.} 24 to trust Truth, the question then recurs, Adam, "where art thou?" It is unnecessary to resort to aught besides Mind, in order to satisfy the sick that you are doing something for them; for if they are cured, 27 they generally know it, and are satisfied.

"Where your treasure is, there will your heart be also." If you have more faith in drugs than in Truth, 20 this faith will incline you to the side of matter and error. Any hypnotic power you may exercise will diminish your

1 ability to become a Scientist, and *vice versa*. The act of
healing the sick through divine Mind alone, of casting
3 out error with Truth, shows your position as a Christian
Scientist.

The demands of God appeal to thought only; but the
6 claims of mortality, and what are termed laws of nature,
^{Physiology or Spirit.} appertain to matter. Which, then, are we to
9 accept as legitimate and capable of producing
the highest human good? We cannot obey both physi-
ology and Spirit; for one is opposed to the other, and
insists upon supremacy in the affections. It is impos-
12 sible to work from two standpoints. If we attempt it,
we shall presently "hold to the one, and despise the
other."

15 The hypotheses of mortals are antagonistic to, and
cannot mix with Science. This is clear to those who
heal the sick on the basis of Science.

18 Mind's government of the body must supersede the
so-called laws of matter. Obedience to material law
^{No mate- rial law.} prevents full obedience to spiritual law,— the
21 law which overcomes material conditions, and
puts matter under the feet of Mind. Mortals entreat
God to restore the sick to health, and forthwith shut out
24 the aid of Spirit, by using material means, thus working
against themselves and their prayers, and denying man's
God-given ability to demonstrate Mind's sacred power.
27 Pleas for drugs and laws of health come from mortal
ignorance of Christian Science and its transcendent
power.

30 To admit that sickness is a condition over which God
has no control, is to presuppose that omnipotent power
is powerless on some occasions. The law of Christ, or

Truth, makes all things possible to Spirit; but the so-called laws of matter would render Spirit of no avail, and demand obedience to materialistic codes, thus departing from the basis of one God, one law-maker. To suppose that God constitutes laws of inharmony is a mistake; for discords have no support from nature or divine law, however much may be said to the contrary.

Can the agriculturist, according to belief, produce a crop without sowing the seed, and awaiting its germination according to the laws of nature? The answer is no, and yet the Scriptures inform us that sin, or error, first caused the condemnation of man to till the ground, and indicate that obedience to God will remove this necessity. Truth never made error necessary, nor devised a law to perpetuate error.

15

The supposed laws which result in weariness and disease are not His laws, for the legitimate and only possible action of Truth is the production of ^{Laws of nature spiritual.} 18 harmony. Laws of nature are laws of Spirit; but men commonly recognize as law that which hides the power of Spirit. Divine Mind rightly demands man's entire obedience, affection, and strength. No reservation is made for any lesser loyalty. Obedience to Truth gives man power and strength. Submission to error superinduces loss of power.

Truth casts out all evils and materialistic methods with the actual spiritual law,—the law which gives sight to the blind, hearing to the deaf, voice to the dumb, feet to the lame. If Christian Science dishonors human belief, it honors spiritual ^{Belief and understanding.} 20 understanding; and the one Mind only is entitled to honor.

1 The so-called laws of health are simply laws of mortal belief. The premises being erroneous, the conclusions are wrong. Truth makes no laws to regulate sickness, sin, and death, for these are unknown to Truth, and should not be recognized by man as reality.

6 Belief produces the results of belief; and the penalties it affixes last as long as the belief, and are inseparable from it. The remedy consists in probing the trouble to the bottom, in finding and casting out by denial the error of belief which produces a mortal disorder, never honoring it with the title of law, nor yielding obedience to it. Truth, Life, and Love are the only legitimate and eternal demands on man, and they are spiritual law-givers, enforcing obedience through divine statutes.

Controlled by the divine intelligence, man is harmonious and eternal. Whatever is governed by human belief is discordant and mortal. We say man suffers from the effects of cold, heat, fatigue.

18 ^{Laws of} _{human belief} This is human belief, not the truth of being, for matter cannot suffer. Mortal mind alone suffers, — not because a law of matter has been transgressed, but because a law of this mind has been disobeyed. I have demonstrated this as a rule of divine Science by destroying the delusion of suffering from what is termed a broken physical law.

27 A lady, whom I cured of consumption, always breathed with great difficulty when the wind was from the east. I sat silently by her side a few moments. Her breath 30 came gently. The inspirations were deep and natural. I then requested her to look at the weather-vane. She looked, and saw that it pointed due east. The wind

had not changed, but her thought of it had changed, and 1 so her difficulty in breathing was gone. The wind had not produced it. My metaphysical treatment changed the 3 action of her belief on the system, and she never suffered again from east winds, but was restored to health.

No system of hygiene but Christian Science is purely 6 mental. Before this book was published other books were in circulation, which discussed "men- 9 ^{A material}tal medicine" and "mind-cure," operating ^{mind-cure.} through the power of the earth's magnetic currents to regulate life and health. Such theories, and systems of so-called mind-cure which have sprung up since, are as 12 material as the prevailing systems of medicine. They have their birth in mortal mind, which puts forth a human conception in the name of Science, to match the 15 divine Science of immortal Mind, even as the necromancers of Egypt strove to emulate the wonders wrought by Moses. Such theories have no relationship with Christian 18 Science, which rests on the conception of God as all Life, substance, and intelligence, and excludes the human mind as a spiritual factor in the healing work. 21

Jesus cast out evil and healed the sick, not only without drugs, but without hypnotism, which is ^{Jesus and} the opposite of ethical and pathological ^{hypnotism.} 24 Truth-power.

Erroneous mental practice may seem for a time to benefit the sick, but the recovery is not permanent. 27 This is because erroneous methods act on and through the material stratum of the human mind, called brain, which is but a mortal consolidation of material mentality 30 and its suppositional activities.

A patient under the influence of mortal mind is healed

1 only by removing the influence on him of this mind, by
2 ^{False} emptying his thought of the false stimulus and
3 ^{stimulus.} reaction of will-power and filling it with the
divine energies of Truth.

4 Christian Science destroys material beliefs through the
5 understanding of Spirit; and the thoroughness of this
work determines health. Erring human mind-forces can
6 work only evil, under whatever name or pretence they
7 are employed; for Spirit and matter, good and evil,
light and darkness, cannot mingle.

8 Evil is a negation, because it is the absence of good.
12 It is nothing, because it is the absence of something. It
9 ^{Evil nega-} is unreal, because it presupposes the absence
10 ^{tive and self-} of Truth, when really Truth is omnipresent.
15 ^{destructive.} Every mortal must learn that there is no
power in evil.

18 Error is self-assertive. It says: "I am a real entity,
21 overmastering good." This falsehood should strip error
of all pretensions. The only power of evil is to destroy
itself. It can never destroy one iota of good. Every
24 attempt of evil to do that is a failure, and only aids in
peremptorily punishing the evil-doer. If we concede the
same reality to discord as to harmony, it has as lasting a
27 claim upon us. If evil is as real as good, it is as im-
mortal. If death is as real as Life, immortality is a myth.
If pain is as real as the absence of pain, both must be im-
27 mortal; and if so, harmony cannot be the law of being.

28 Mortal mind is ignorant of self, or it could never be
self-deceived. If it knew how to be better, it would be
better. Since it must believe in something
^{Ignorant} ^{idolatry.} besides itself, it enthrones matter as deity.
The human mind has been an idolater from the begin-

ning, having other gods, and believing in more than the 1 one Mind.

As mortals do not comprehend even mortal existence, 3 how ignorant must they be of the all-knowing Mind, and of His creations.

Here you may see how so-called material sense creates 6 its own forms of thought, gives them material names, and then worships and fears them. With pagan blindness it attributes to some material god or medicine an 9 ability beyond itself. The beliefs of the human mind rob and enslave it, and then impute this result to another illusive personification, named Satan. 12

The valves of the heart, opening and closing for the passage of the blood, obey the mandate of mortal mind as directly as does the hand, moved evidently 15 ^{Action of} _{mortal mind.} by the will; though anatomy admits the men-

tal cause of the latter action, but not of the former.

✓ We say, "My hand hath done it." What is this *my* 18 but mortal mind, the cause of all materialistic action? All voluntary, as well as miscalled *involuntary*, action of the mortal body is governed by this mind, not by matter. 21 There is no involuntary action. The divine Mind includes all action and volition, and man in Science is governed by this Mind. The human mind tries to 24 classify action as voluntary and involuntary, and suffers from the attempt.

If you take away this erring mind, the mortal material 27 body loses all appearance of life or action, and this so-called mind then calls itself dead; but this ^{Death and} _{the body} 29 human mind still holds in belief a body, through which it acts, and which appears to itself to live,—a body like the one it had before death, and this

1 body is put off only as the mortal, erring mind yields to God, immortal Mind, and man in His image.

3 What is termed disease does not exist. It is not mind nor matter. The belief of sin, which has grown terrible in strength and influence, is an unconscious ^{Embryonic} error in the beginning,—an embryonic thought ^{6 sinful thoughts.} without motive; but afterwards it governs the so-called man. Passion, appetite, dishonesty, envy, 9 hatred, and revenge ripen into action, only to pass on from shame and woe to their final punishment.

12 The dream of mortal existence, sin, sickness, and death, is like the dream we have in sleep, wherein every ^{Disease a dream.} one recognizes his condition to be wholly a condition of mind. In both cases the dreamer 15 thinks his body is material, and that the suffering is in that body.

18 The smile of the sleeper indicates the sensation produced physically by the pleasure of a dream. In the same way pain and pleasure, sickness and care, are traced in unmistakable signs upon mortals.

21 Sickness is a growth of error, springing from man's ignorance of Science. Error rehearses error. What causes disease cannot cure it. The soil of disease is sinful mortal mind, and you have an abundant or scanty crop, according to the seedlings in that mind, unless they are uprooted and cast out.

27 When darkness comes over the earth, the physical senses have no immediate evidence of a sun. The human eye knows not where the orb of day is, nor if it ^{Sense yields 30 to understanding.} exists. Astronomy gives the desired information. The human or material senses yield to its authority, and they are willing to leave with

astronomy the explanation of the sun's influence over 1 the earth. If the eyes see no sun for a week, we still believe there is solar light and heat. Natural science in 3 this instance raises the human thought above its cruder theories, and establishes a higher theory.

In like manner mortals should no more deny the power 6 of Christian Science to establish harmony and show the effect of mortal mind on the body, — though the cause be unseen, though the belief which reproduces itself is 9 unconscious of its effects, — than they would deny the existence of the sunlight when the orb disappears, or doubt that the sun will reappear. 12

We call the body material; but it is as truly mortal mind, according to its degree, as the brain which is supposed to furnish the evolution of all mortal 15 thought or things. The human mortal mind, ^{Ascending} ¹⁵ _{the scale.} by an inevitable perversion, makes all things start from the lowest instead of from the highest mortal thought. 18 The reverse is the case with all the formations of the immortal divine Mind. They proceed from the divine source; and so, in tracing them, we constantly ascend 21 the scale of infinite being.

From mortal mind comes the reproduction of the species, — first the belief of inanimate, and then of ani- 24 mate matter. According to mortal thought, ^{Human re-} _{production.} the development of embryonic mortal mind 27 commences in the lower, basal portion of the brain, and goes on in an ascending scale by evolution, keeping always in the direct line of matter, for matter is the subjective condition of mortal mind. 30

Next we have the formation of so-called embryonic mortal mind, afterwards mortal man or mortals. All this

1 while matter is a belief, ignorant of itself, ignorant of what it is supposed to produce. The mortal saith, an in-
 3 animate unconscious seedling is producing mortals, *i. e.* both body and mind; and yet neither a mortal mind nor the immortal Mind is found in brain or elsewhere in
 6 matter.

This embryonic and materialistic human belief in turn
 9 ^{Human} stature. fills itself with thoughts of pain and pleasure,
 of life and death, and arranges itself into five
 senses, which presently measure mind by the size of a
 brain, and the bulk of a body, called matter.

12 Human birth, growth, maturity, and decay are as the grass springing from the soil, with beautiful green
 15 ^{Human} frailty. blades, — afterwards to wither and return to its native nothingness. This mortal seeming is temporal, and never merges into immortal being, but finally disappears, and immortal man, spiritual and eter-
 18 nal, is found to be the real man.

The Hebrew bard, when swayed by mortal thoughts, thus swept his lyre with saddening strains about human
 21 existence:

As for man, his days are as grass:
 As a flower of the field, so he flourisheth.
 24 For the wind passeth over it, and it is gone;
 And the place thereof shall know it no more.

But when hope rose higher in the human heart, he
 27 grasped the realities of man's real being, and wrote:

As for me, I will behold Thy face in righteousness:
 I shall be satisfied, when I awake, with Thy likeness.
 30 For with Thee is the fountain of life;
 In Thy light shall we see light.

The brain can give no idea of God's man. It can 1
take no cognizance of Mind. Matter is not the organ of
infinite Mind. 3

As mortals give up the delusion that there is more
than one Mind, more than one God, man in His likeness
will appear, and the eternal man will include in that 6
likeness no other element.

As a theoretical life-basis is found to be a misappre-
hension of existence, the spiritual and divine Principle 9
of man dawns upon human thought, and ^{The immor-} leads it to "where the young child was," — ^{tal birth.}
even to the birth of a new-old idea, the spiritual sense 12
of being, and what Life includes. Thus the whole earth
will be transformed by Truth on its pinions of light,
chasing away the darkness of error. 15

The human thought must free itself from its self-
imposed materiality and bondage. It should no longer
ask of the head, heart, or lungs: What are ^{Spiritual} 18
man's prospects for life? Mind is not help-^{freedom.}
less. Intelligence is not mute before non-intelligence.

By its own volition, not a blade of grass springs up, 21
not a spray buddeth within the vale, not a leaf unfolds
its fair outlines, not a flower starts from its cloistered cell.

The Science of being reveals man and immortality as 24
based on Spirit. Physical sense defines mortal man as
based on matter, and thence infers the mortality of the
body. 27

The illusive senses may fancy affinities with their
opposites; but in Christian Science, Truth never mingles
with error. Mind has no affinity with matter, ^{No physical} 30
and therefore Truth is able to cast out the ^{affinity.}
ills of the flesh. Mind, God, sends forth the aroma of

1 Spirit, the atmosphere of intelligence. The belief that
a pulpy substance under the skull is Mind, is a mockery
3 of intelligence, the mimicry of Mind.

We are Christian Scientists, only as we quit our
reliance upon material things, and grasp the spiritual.
6 We are not Christian Scientists until we leave all for
Christ. Human opinions are not spiritual. They come
from the hearing of the ear, from corporeality instead
9 of Principle, and from the mortal instead of the
immortal.

Spirit cannot believe in God. Spirit *is* God.

12 Human power is a material belief, a blind force, the
offspring of will and not of wisdom, of the mortal mind
Human power and not of the immortal. It is the headlong
15 a blind force. cataract, the devouring flame, the tempest's
breath. It is lightning and storm, together with all that
is selfish, dishonest, and impure.

18 Moral and spiritual might belong to Spirit, who holds
the "wind in His fists;" and this teaching accords
The one with Science and harmony. You can have
21 real power. no power opposed to God in Science, and the
physical senses must give up their false testimony.
Your influence for good depends upon the weight you
24 throw into the right scale. The good you do and em-
body gives you the only power obtainable. Evil is not
power. It is a mockery of strength, which ere long
27 betrays its weakness, and falls, never to rise again.

We walk in the footsteps of Truth and Love, by fol-
lowing the example of our Master in the understanding
30 of Metaphysics. Christianity is the basis of true healing.
Whatever pins our trust to matter instead of God, is
directly opposed to divine power.

I was called to visit Mr. Clark, in Lynn, confined to 1 his bed six months with hip-disease, caused by a fall upon a wooden spike, when quite a boy. On 3 entering the house I met his physician, who said he was dying. He had just probed the ulcer on the 6 hip, and said the bone was carious for several inches. He even showed me the probe, which had on it the 9 evidence of this condition of the bone. The doctor went out. Mr. Clark lay with his eyes fixed and sightless. The dew of death was on his brow. I went to his bedside. In a few moments his face changed; its death-pallor gave place to a natural hue. The eyelids closed 12 gently and the breathing became natural; he was asleep. In about ten minutes he opened his eyes and said: "I feel like a new man. My suffering is all gone." It was 15 between three and four o'clock in the afternoon when this took place.

I told him to rise, dress himself, and take supper with 18 his family. He did so. The next day I saw him in the yard. Since then I have not seen him, but am informed that he went to work in two weeks. The discharge 21 from the sore stopped and it was healed. The diseased condition had continued there ever since the injury was received in boyhood. 24

Since his recovery I have been informed that his physician claims to have cured him; and that his mother has been threatened with incarceration in an insane 27 asylum for saying: "It was none other than God and that woman who healed him." I cannot attest the truth of that report, but what I saw and did for that 30 man, and what his physician said of the case, occurred just as I have narrated.

1 It has been demonstrated to me that Life is God, and that the might of omnipotent Spirit shares not its strength with matter. Reviewing this brief experience, I cannot fail to discern the coincidence of the spiritual idea with the divine Mind.

6 A change of belief changes all the physical symptoms, ^{Change of belief.} and determines a case for better or worse. Nerves carry a changed report over the body, 9 according to the changed belief.

12 Destruction of the auditory nerve and paralysis of the optic nerve are not needed to ensure deafness and blindness; for if mortal mind says, "I am deaf and blind," it will be so without an injured nerve. Every theory opposed to this fact (as I learned in metaphysics) 15 would make man, who is immortal in spiritual understanding, a mortal in material belief.

18 The authentic history of Kaspar Hauser is a useful hint as to the frailty and inadequacy of mortal mind.

21 ^{Power of habit.} It proves beyond a doubt that education constitutes this so-called mind; and that, in turn, mortal mind avenges itself on the body by the false sense it imparts. Incarcerated in a dungeon, where neither sight nor sound could reach him, at the age of 24 seventeen Kaspar was still a mental infant, crying and chattering with no more intelligence than a babe, and realizing Tennyson's description:

27 An infant crying in the night,
 An infant crying for the light,
 And with no language but a cry.

80 His case proves material sense to be but a belief formed by education alone. The light which affords us

joy gave him a belief of intense pain. His eyes were 1 inflamed by the light. To his belief it gave suffering instead of joy. After the babbling boy was taught to 3 speak a few words, he asked to be taken back to his dungeon, and said that he should never be happy anywhere else. Outside of dismal darkness and cold silence 6 he found no peace. Every sound convulsed him with anguish. All that he ate, except his black crust, produced violent retchings. All that gives pleasure to our 9 educated senses gave him pain through those very senses, trained in an opposite direction.

The point for each one to decide is, whether it is 12 mortal mind that is causative, or immortal ^{Useful} knowledge. Mind. We should forsake the basis of matter for metaphysical Science and its divine Principle. 15

Whatever furnishes the semblance of an idea governed by its Principle, furnishes food for thought. Through astronomy, natural history, chemistry, music, 18 mathematics, thought passes naturally from effect back to cause.

Academics of the right sort are requisite. Observation, invention, study, and original thought are expansive and should promote the growth of mortal mind out of itself, out of all that is mortal. 21 24

It is the tangled barbarisms of learning which we deplore, — the mere dogma, the speculative theory, the nauseous fiction. Novels, remarkable only for their exaggerated pictures, impossible ideals and specimens of depravity, fill our young readers with wrong tastes and sentiments. Literary arrangements are lowering the intellectual standard to accommodate the purse, and to meet a frivolous demand for amusement instead of in-

1 struction. Incorrect teaching lowers the standard of truth.

8 If materialistic knowledge is power, it is not wisdom. It is but a blind force. Man has sought out many inventions, but he has not yet found it true that knowledge 6 can save him from the dire effects of knowledge. The power of mortal mind over its own body is little understood.

9 Better the suffering which awakens mortal mind from its dream, than the false pleasures which tend to perpetuate it. Sin alone 12 brings death, for it is the only element of destruction.

“Fear him which is able to destroy both soul and body 15 in hell,” said Jesus. A careful study of this text shows that the word *soul* meant sense, or corporeal consciousness. The command was a warning to beware, not of 18 Rome, Satan, or God, but of sin. Sickness, sin, and death are not concomitants of Life or Truth. No law supports them. They have no relation to God where-21 with to establish their power. Sin makes its own hell, and goodness its own heaven.

Such books as will rule disease out of mortal mind,— 24 ^{Dangerous shoals avoided.} and so efface the images and thoughts of disease, instead of impressing them with forcible descriptions and medical details,— will 27 help to abate sickness, and ultimately destroy it.

Many a hopeless case of disease is induced by a single *post mortem* examination,— not from infection or contact 28 with material virus, but from the fear of the disease, and from the image brought before the mind; it is a mental state, which is afterwards outlined on the body.

The press unwittingly sends forth many sorrows and 1 diseases among the human family. It does this by giving names to diseases, and by printing long descriptions which mirror images of disease distinctly 3 in thought. A new name for an ailment affects people like a Parisian name for a novel garment. 6 Every one hastens to get it. A minutely described disease costs many a man his earthly days of comfort. What a price for human knowledge! But the price does 9 not exceed the original cost. God said of the tree of knowledge, that beareth the fruit of sin, disease, and death, "In the day that thou eatest thereof, thou shalt 12 surely die."

The less there is said of physical structure and laws, and the more there is thought and said about 15 moral and spiritual law, the higher the standard of mortals will be, and the farther they will be removed from imbecility of mind and body. 18

We should master fear, instead of cultivating it. It was the ignorance of our forefathers, in the departments of knowledge now broadcast in the earth, which made 21 them more hardy than our trained physiologists, more honest than our sleek politicians.

We are told that the simple food our forefathers ate 24 assisted to make them healthy; but that is a mistake. Their diet would not cure dyspepsia at this period. With rules of health in the head, 27 and the most digestible food in the stomach, there would still be dyspeptics. Many of the effeminate constitutions of our time will never grow robust until 30 individual opinions improve, and mortal belief loses some portion of its error.

Pangs
caused by
the press.

Higher
standard
for mortals.

Diet and
dyspepsia.

1 The doctor's mind reaches that of his patient. He should suppress his fear of disease, else his belief in its
3 ^{Harm done by} reality and fatality will harm his patients more than his calomel and morphine, inasmuch as the higher stratum of mortal mind is more potent to injure
6 than its lower substratum, matter. A patient hears the doctor's verdict as a criminal hears his death-sentence. He may seem calm under it, but he is not. His fortitude may sustain him, but his fear which has already developed the disease that is gaining the mastery, is thereby increased.

12 The materialistic doctor, though humane, is an artist who outlines his thought relative to disease, and then ^{Disease} fills in his delineations with sketches from ^{depicted.} text books. It is easy to prevent disease from forming in mortal mind, to appear afterwards on the body. The thought of disease is sometimes formed 18 before you see your doctor, and before he undertakes to dispel it by a counter-irritant, — perhaps by a blister, by the application of caustic, or croton oil, or by a 21 surgical operation. Perhaps, giving another direction to faith, he prescribes drugs, until the elasticity of mortal thought haply causes a vigorous reaction upon 24 itself, and thus reproduces a picture of healthful and harmonious formations.

The patient's belief is more or less moulded and formed 27 by his doctor's belief in the case, even though the doctor says nothing to support his theory. His thoughts and his patient's commingle, and the stronger thoughts rule 30 the weaker. Hence the importance that doctors be Christian Scientists.

Because the muscles of the blacksmith's arm are

strongly developed, it does not follow that exercise has 1 produced this result, or that a less-used arm must be weak. If matter were the cause of action, ^{Mind over} 3 and muscles, without the volition of mortal matter. mind, could lift the hammer and strike the anvil, it might be thought true that hammering would enlarge 6 the muscles. The trip-hammer is not increased in size by exercise. Why not, since muscles are as material as wood and iron? Because nobody believes that mind 9 is producing that result on the hammer.

Muscles are not self-acting. If mortal mind moves them not, they are motionless. Hence the fact that 12 this so-called mind enlarges and strengthens them through its mandate, — through its own demand for and supply of power. Not because of muscular exercise, 15 but by reason of the blacksmith's faith in it, his arm becomes stronger.

Mortals develop their own bodies, or make them sick, 18 according as they move them, through mortal mind. To know whether this development is pro- ^{Latent fear} 21 duced consciously or unconsciously, is of less _{subdued.} importance than a knowledge of the fact. The feats of the gymnast prove that latent mental fears are subdued by him. The devotion of even mortal mind to an honest 24 achievement makes its accomplishment possible. Exceptions only confirm this rule, proving that failure is occasioned by a too feeble faith. 27

Had Blondin believed it impossible to walk the rope over Niagara's abyss of waters, he could never have done it. His belief that he could do it gave his thought- 30 forces, called muscles, their flexibility and power which the unscientific might attribute to a lubricating oil. His

1 fear must disappear before his power of putting resolve into action could appear.

3 When Homer sang of the Grecian gods, Olympus was dark; but through his verse the gods became alive in a ^{Homer and} nation's belief. Pagan worship began with ^{Homer and} 6 Moses.

6 muscularity, but the law of Sinai lifted thought into the song of David. Moses advanced a nation to the worship of God in Mind instead of matter, 9 and illustrated the grand human capacities of being bestowed by immortal Mind.

Whosoever is incompetent to explain Soul would be 12 wiser not to undertake the explanation of body. Life is, was, and ever will be independent of matter; for Life is God, and man is the idea of God, not formed materially

15 ^{A mortal} but spiritually, and not subject to decay and ^{not man.} dust. The Psalmist said: "Thou madest him to have dominion over the works of Thy hands.

18 Thou hast put all things under his feet."

The great truth in the Science of being that the real man was, is, and ever shall be perfect, is incontrovertible; 21 for if man is the image, reflection, of God, he is neither inverted nor subverted, but upright and Godlike.

The suppositional antipode of divine infinite Spirit, 24 Soul,—is the human soul or spirit, in other words the five senses,—the flesh that warreth against Spirit.

These so-called material senses must yield to Spirit, the 27 divine Soul.

CHAPTER VIII.

FOOTSTEPS OF TRUTH.

Remember, Lord, the reproach of Thy servants; how I do bear in my bosom the reproach of all the mighty people; wherewith Thine enemies have reproached, O Lord; wherewith they have reproached the footsteps of Thine anointed. — **PSALMS.**

THE best sermon ever preached is Truth practised, 1 and the demonstration thereof, — the destruction of sin, sickness, and death. Knowing ^{Practical} 3 preaching. that one affection will be supreme in us, and take the lead in our lives, Jesus said, “No man can serve two masters.” 6

We cannot build safely on false foundations. Truth makes a new creature, wherein old things pass away and “all things are become new.” Passions, selfishness, 9 false appetites, hatred, all sensuality, — yield to spirituality, and the superabundance of being is on the side of God, good. 12

We cannot fill vessels already full. They must first be emptied. Let us unrobe error, then when ^{The uses} 15 of truth. the winds of God blow, we shall not hug our tatters close about us.

The way to extract error from mortal mind is to pour in Truth through flood-tides of Love. Christian perfection is won on no other basis. 18

Grafting holiness upon unholiness, and supposing

1 that sin can be forgiven when it is not forsaken, is as foolish as straining out gnats and swallowing camels.

3 The scientific unity which exists between God and man must be wrought out in life-practice, and God's will must be universally done.

6 If men would bring to bear upon the study of the Science of Mind half the faith they bestow upon the so-called pains and pleasures of material sense, ^{Divine} ₉ study. they would not go on from bad to worse, until disciplined by the prison and the scaffold ; but the whole human family would be redeemed through the merits ₁₂ of Christ, — the perception and acceptance of Truth. For this glorious result Christian Science lights the torch of spiritual understanding.

15 Outside of this Science all is unstable error ; but immortal man in accord with the divine Principle of his ^{Harmonious} being, God, neither sins nor suffers. The ₁₈ ^{life-work.} days of our pilgrimage will multiply instead of diminish, when God's kingdom comes on earth ; for the true way leads to Life instead of death ; and earthly ₂₁ experience develops the finity of error and the infinite capacities of Truth, wherein man has dominion over all the earth.

24 Our beliefs about a Supreme Being contradict the practice growing out of them. Error abounds where ₂₇ ^{Belief and} _{practice.} Truth should "much more abound." We admit that God hath almighty power, is "a very present help in trouble ;" and yet we rely on a drug to heal disease, as if senseless matter had more power ₃₀ than omnipotent Spirit.

Common opinion admits that a man may take cold in the act of doing good, and that this cold may produce

fatal pulmonary disease ; as though evil could overbear 1
 the law of Love, and check the reward for
 doing good. In the Science of Christianity, <sup>Sure reward
of right-
eousness.</sup> 3
 Mind — omnipotence — has all-power, assigns
 sure rewards to righteousness, and shows that matter
 cannot heal or make sick, create or destroy. 6

If God were understood, instead of merely believed,
 this understanding would establish health. The accusa-
 tion of the rabbis, "He made himself the Son of God," was really the justification of <sup>Our belief
and under-
standing.</sup> 9
 Jesus, for to the Christian the only true spirit is Godlike. This thought incites to a more exalted 12
 worship and self-abnegation. Spiritual perception brings out the possibilities of being, destroys reliance on aught but God, and so makes man the image of his Maker in 15
 deed and in truth.

We are prone to believe either in more than one Supreme Ruler, or in some power less than God. We 18
 imagine that Mind can be imprisoned in a sensuous body. When the material body has gone to ruin, when matter has overmastered life, and destroyed itself, then 21
 we try to believe that the deathless Principle, or Soul, may escape from it and live.

The sinner is a suicide. Sin kills the sinner and will 24
 continue to kill him till sin is destroyed. Death is not a stepping-stone to Life, immortality and bliss. <sup>Suicide
and sin.</sup> 27
 The froth and fury of illegitimate being, its
 fearful living and doleful dying, should waste themselves on the shore of time and the waves of sin and sorrow be still. 30

God, divine good, does not kill a man, in order to give him eternal Life, for God only is his life. He

1 is at once the centre and circumference of being. It is evil that dies; good dies not.

8 All forms of error support the false conclusions that there is more than one Life; that material history is as real and living as spiritual history; that ^{Spirit the only} _{intelligence} mortal error is as conclusively mental as immortal Truth; and that there are two separate, antagonistic entities and beings, two powers, — namely, 9 Spirit and matter, — resulting in a third person (mortal man) who carries out the delusions of sin, sickness, and death.

12 The first power is admitted to be good, an intelligence called God. The second power, evil, is the opposite of good. It cannot therefore be intelligent, though so-called. The third power, mortal man, is a supposed mixture of the first and second powers, of intelligence and non-intelligence, of Spirit and matter.

18 Such theories are evidently erroneous. They can never stand the test of Science. Judging them by their ^{Unscientific} _{theories.} fruits, they are corrupt. When will the ages 21 understand the Ego, and see only one God, one Mind, or intelligence?

False and self-assertive theories have given sinners 24 the notion that they can thus create what God cannot, — namely, sinful mortals in God's image; thus usurping the name without the nature of God's image 27 of Mind; but in Science it can never be said of a mortal, that he has a mind of his own, distinct from God, the *all* Mind.

30 The belief that God lives in matter is pantheistic. The error which saith Soul is in body, Mind is in matter, and good is in evil, must unsay it, and cease from such

utterances; else God will continue to be hidden from 1 humanity, and mortals will sin without knowing that they are sinning, will lean on matter instead of Spirit, 3 continuing to stumble with lameness, droop with dyspepsia, consume with disease,— all because of their blindness,— their false sense concerning God and man. 6

When will the error of believing that there is life in matter — and that sin, sickness, and death are creations of God — be unmasked? When will it be understood that matter has no intelligence, life, 9 or sensation, and that the opposite belief is the prolific source of all suffering? God created all through Mind, 12 and made all perfect and eternal. Where then is the necessity for recreation or procreation?

Befogged in error (the error of believing that matter 15 can be intelligent for good or evil) we can catch clear glimpses of God only as the mists disperse, or as they melt into such thinness that we can 18 perceive the divine image in some word or deed which indicates the true idea, — the supremacy and reality of good, the nothingness and unreality of evil. 21

When we realize that there is but one Mind, the divine law of loving our neighbors as ourselves is unfolded to us; whereas a belief in many ruling minds 24 hinders man's normal drift towards the one Mind, one God, and leads human thought into opposite channels, where selfishness reigns. 27

Selfishness tips the beam of human existence towards the side of error, not towards the side of Truth. Denial of the oneness of Mind throws our weight into the scale, so not of Spirit, but of matter.

When we fully understand our relation to God, we can

1 have no other Mind but His, — no other Love, wisdom, or Truth, no other sense of Life, and no consciousness 3 of the existence of matter, or error.

The power of the human will should be exercised only in subordination to Truth; else it will misguide the judgment, and free the lower propensities. It is 6 ^{will-power} ~~unrighteous~~. the province of spiritual sense to govern man. Material, erring, human thought acts upon the body, 9 and through it, injuriously.

Will-power is capable of all evil. It can never heal the sick, for it is the prayer of the unrighteous; while the 12 exercise of the sentiments — hope, faith, love — is the prayer of the righteous. This prayer, governed by Science instead of the senses, heals the sick.

15 In the scientific relation of God to man, we find that whatever blesses one blesses all; as Jesus showed with the loaves and the fishes, — Spirit, not matter, being the 18 source of supply.

Does God send sickness, giving the mother her child for the brief space of a few years, and then taking 21 ^{Birth and} ~~death unreal~~. it away by death? Is God creating anew what He has already created? The Scriptures are definite on this point, declaring that His work was 24 *finished*, (since nothing is new to God,) and that it was *good*.

Can there be any birth or death for man, — the spiritual 27 image and likeness of God? Instead of God sending sickness and death, He destroys them, and brings to light immortality. Omnipotent and infinite Mind made 30 all and includes all. This Mind does not make mistakes, and subsequently correct them. God does not cause man to sin, to be sick, or to die.

There are evil beliefs, often called evil spirits; but 1 these evils are not Spirit, for there is no evil in Spirit. Because God is Spirit, proportionately as we ^{No evil} in Spirit. 3 advance spiritually, evil becomes more apparent and obnoxious, until it disappears from our lives. This fact proves our position, for every scientific statement in Christianity has its proof. Error of statement leads to error in action. 6

God is not the creator of an evil mind. Indeed, evil 9 is not Mind. We must learn that evil is the awful deception and unreality of existence. Evil is not <sup>Subordin-
ation of evil.</sup> 12 supreme; good is not helpless; nor are the so-called laws of matter primary, and the law of Spirit secondary. Without this lesson, we lose sight of the perfect Father, or the divine Principle of man. 15

Body is not first and Soul last, nor is evil mightier than good. The Science of being repudiates <sup>Evident im-
possibilities.</sup> 18 self-evident impossibilities, such as the amalgamation of Truth and error in cause or effect. It separates the tares and wheat in time of harvest.

There is but one primal cause. Therefore there can 21 be no effect from any other cause; and there can be no reality in aught which proceeds not from this <sup>One primal
cause.</sup> 24 great and only cause. Sin, sickness, disease, and death belong not to the Science of being. They are the errors, which presuppose the absence of Truth.

The spiritual reality is the scientific fact in all things. 27 The spiritual fact, repeated in the action of man and the whole universe, is harmonious, and is the ideal of Truth. Spiritual facts are not inverted; the opposite discord, 30 which bears no resemblance to spirituality, is not real. The only evidence of this inversion is obtained from

1 suppositional error, which affords no proof of God, Spirit, nor of the spiritual creation. Material sense defines all things materially, and has a finite sense of the infinite.

6 The Scriptures say, "In Him we live, and move, and have our being." What then is this seeming power,

^{Seemingly independent authority.} independent of God, which causes disease and cures it? What is it but an error in

9 belief, — a law of mortal mind, wrong in every sense, embracing sin, sickness, and death? It is the very antipode of immortal Mind, of Truth, and of 12 spiritual law. It is not in accordance with the goodness of God's character that He should make man sick, and then leave him to heal himself. It is absurd to suppose 15 that matter can both cause and cure disease, or that Spirit produces disease and leaves the remedy to matter.

John Young, of Edinburgh, writes: "God is the 18 father of mind, and of nothing else." Such an utterance is "the voice of one crying in the wilderness" of human beliefs, and preparing the way of Science. Let 21 us learn of the real and eternal, and prepare for the reign of Spirit, the kingdom of heaven, — the reign and rule of universal harmony, which cannot be lost, 24 nor remain forever unseen.

Mind, not matter, is causation. A material body only expresses a material and mortal mind. A mortal 27 ^{Sickness as} man possesses this body, and he makes it ^{only thought.} harmonious or discordant, according to the images of thought impressed upon it. You embrace 30 your body in your thought, and you should delineate upon it thoughts of health, not of sickness. You should banish all thoughts of disease and sin, and other beliefs

included in matter. Man, being immortal, has a perfect 1 indestructible life. It is the mortal belief which makes the body discordant and diseased, in proportion as it is 3 governed by ignorance, fear, and human will.

Mind, supreme over all its formations, and governing them all, is the central sun of its own systems of 6 ideas, the life and light of all its own vast ^{Allness of} Truth. creation; and man is tributary to divine Mind.

The material and mortal body, or mind, is not the man. 9

The world would collapse without Mind, without the intelligence which holds the winds in its grasp. Neither philosophy nor skepticism can hinder the 12 march of the Science which reveals the supremacy of Mind. The immanent sense of Mind-power enhances its glory. Nearness, not distance, lends enchantment 15 to this view.

The compounded minerals or aggregated substances composing the earth, the relations which constituent 18 masses hold to each other, the magnitudes, ^{Spiritual} translation. distances, and revolutions of the celestial bodies, are of no real importance, when we remember 21 that they all must give place to the spiritual fact, by the translation of man and the universe back into Spirit. In proportion as this is done, will man and the universe 24 be found harmonious and eternal.

Material substances or mundane formations, astronomical calculations, and all the paraphernalia of speculative 27 theories, based on the hypothesis of material law or life and intelligence resident in matter, will ultimately vanish, swallowed up in the infinite calculus of Spirit. 30

Spiritual sense is a conscious, constant capacity to understand God. It shows the superiority of faith by

¹ works over faith in words. Its ideas are expressed only in "new tongues;" and these are interpreted in ³ the translation of the spiritual original into the language which human thought can comprehend.

The Principle and proof of Christianity are cognizable ⁶ by the spiritual sense, as set forth in Jesus' demonstra-

^{Jesus'}
^{disegard}
^{of matter.} tions, through his disregard of matter and its so-called laws, and his healing the sick, casting out error, and destroying death, — "the last enemy that shall be destroyed."

Knowing that Soul and its attributes are forever ¹² manifested through man, the Master healed the sick, gave sight to the blind, hearing to the deaf, feet to the lame, and thus brought to light the scientific action of ¹⁵ the divine Mind on human minds and bodies, to give a better understanding of Soul and salvation. Jesus healed the sick and destroyed sin by one and the same ¹⁸ metaphysical process.

The phrase *mortal mind* is really a solecism; for Mind is immortal, and Truth pierces the error of mortality

²¹ ^{Mind not} as a sunbeam penetrates the cloud. This so-
^{mortal.} called mind acts against itself, and is self-destructive, in obedience to the immutable law of Spirit.

²⁴ Error soweth the wind, and reapeth the whirlwind.

What is termed matter, being unintelligent, cannot say, "I suffer, I die, I am sick, or I am well." It is

²⁷ ^{Matter} mortal mind which speaks thus, and appears
^{mindless.} (to this so-called mind) to make good its own

claim. To mortal sense, sin and suffering are real; but ³⁰ immortal sense includes no evil nor pestilence; because it has no error of sense, it has no sense of error, therefore it is immortal.

If brain, nerves, stomach, are intelligent, — if they talk 1
to us, tell us their condition, and report how they feel,
— then Spirit and matter, Truth and error, commingle, 3
and produce sickness and health, good and evil, life
and death; and who shall say whether Truth or error
is the greater? 6

The sensations of the body must either be the sensations
of mortal mind or of matter. Nerves are not mind.
Is it not provable that Mind is not *mortal* 9
and that matter has no sensation? Is ^{Matter sen-}
it not equally true that matter does not appear in the
spiritual understanding of being? 12

The sensation of sickness and the impulse of sin seem
to obtain in mortal mind. When a tear starts, does not
this so-called mind produce the effect seen in the lachry- 15
mal gland? Without this belief, the tear could not
appear; and this action shows the nature of all so-called
material cause and effect. 18

It should no longer be said in Israel that “the fathers
have eaten sour grapes, and the children’s teeth are set
on edge.” Sympathy with error should disappear. The 21
transfer of the thoughts of one erring mind to another
would only serve to prolong discord and illusion.

If it be true that nerves have sensation, that matter 24
has intelligence, that its organization causes the eyes to
see and the ears to hear, then when the body ^{Nerves}
is dematerialized those faculties must be lost, ^{painless.} 27
for their immortality is not in Spirit; whereas the fact is
that only through dematerialization and spiritualization
of thought can these faculties be conceived of as 20
immortal.

Nerves are not the source of pain nor pleasure. We

1 suffer or enjoy in our dreams, but this pain or pleasure,
is not communicated through a nerve. A tooth ex-
3 tracted sometimes aches again in belief, and the pain
seems to be in its old place. A limb amputated has
continued, in belief, to pain the owner. If the sensation
6 of pain in the limb can return, and be prolonged, why
could not the limb reappear?

Why need pain, rather than pleasure, come to this
9 mortal sense? Because the memory of pain is more
vivid. I have seen an unwitting attempt to scratch the
end of a finger which had been cut off for months.
12 When the nerve is gone, which we say was the occasion
of pain, and the pain still remains, it proves sensation to
be in the human mind, not in matter. Reverse the pro-
15 cess; take away this mind instead of a piece of the flesh,
and the nerves have no sensation.

Mortals have a modus of their own, undirected and
18 unsustained by God. They produce a rose through seed
Human and soil, and bring the rose into contact with
falsities. the olfactory nerves, that they may smell it.

21 In legerdemain and credulous frenzy mortals believe that
unseen spirits produce the flowers. God alone makes
and clothes the lilies of the field, and this He does by
24 reason of Mind, not matter.

Because all the methods of Mind are not understood,
we say the lips or hands must move in order to convey
27 thought, that the undulations of the air convey
No miracles sound, and possibly that other methods involve
in Mind- so-called miracles. The realities of being, its
methods. 30 normal action, and the origin of all things, are unseen to
mortal sense; whereas the unreal and imitative movements
of mortal belief (which would reverse the immortal

modus and action) are styled the real. Whoever contradicts that supposition is called a deceiver, or said to be deceived. Of a man it has been said "as he thinketh 1 in his heart, so is he;" but as a man spiritually *understandeth*, so is he in truth. 3

Mortal mind conceives of something as either liquid 6 or solid, and then classifies it materially. Immortal and spiritual facts exist apart from this mortal ^{Good as} ~~indefinable.~~ 9 and material conception. God, good, is self-existent and self-expressed, though indefinable as a whole. Every step towards goodness is a departure from materiality, and is a tendency towards God, Spirit. Material 12 theories partially paralyze this attraction towards infinite and eternal good, by an opposite attraction towards the finite, temporary, and discordant. 15

Sound is a mental impression, made on mortal belief. The ear really hears not. Divine Science reveals sound as communicated through the senses of Soul, in the 18 spiritual understanding.

Mozart experienced more than he expressed. The rapture of his grandest symphonies was never heard. He 21 was a musician beyond what the world knew. This is even more strikingly true of Beethoven, who was so long hopelessly deaf. Mental <sup>Music,
rhythm of
head and
heart.</sup> 24 melodies and strains of sweetest music supersede conscious sound. Music is the rhythm of head and heart. Mortal mind is the harp of many strings, discoursing either discord or harmony, according as the hand which sweeps over it is human or Divine.

Before human knowledge dipped to its depths into a 20 false sense of things,—into belief in material origins which discards the one Mind and true source of being,—

1 it is possible that the impressions from Truth were as distinct as sound, and that they came thus to the primitive prophets. If the medium of hearing is wholly spiritual, it is normal and indestructible.

6 If Enoch's perception had been confined to the evidence before his material senses, he could never have "walked with God," or been guided into the demonstration of life eternal.

9 Adam, represented in the Scriptures as formed from dust, is an object-lesson for the human mind. Like Adam, the material senses originate in matter, and return to dust, — are proven erroneous.

12 ^{Adam and the senses.} They go out as they came in, for they are still the error, not the truth of being. When it is learned that the 15 spiritual sense, and not the material, conveys the impressions of Mind to man, then being will be understood, and found to be harmonious.

18 We bow down to matter, and entertain finite thoughts of God, like the pagan idolater. We fear and obey what

21 ^{Idolatrous Illusions.} we consider a material body, more than we do a spiritual God. All material knowledge, like the original "tree of knowledge," multiplies our pains.

24 Our mortal illusions would rob God; slay man; and meanwhile would spread their table with cannibal tidbits and give thanks.

27 How transient a sense is mortal sight, when a wound on the retina may end the power of light and lens! but

28 ^{The senses of Soul.} the sight or sense of what is real can never be lost. Neither age nor accident can interfere

30 with the senses of Soul, and there are no other real senses.

It is evident that the body as matter has no sensation of its own, and that there is no oblivion for Soul or its fac-

ulties. Spirit's senses are without pain, and they are forever at peace. Nothing can hide from them the harmony of all things, and the might and permanence of Truth. 8

If Soul could sin or be lost, then being and immortality would be lost, with all the faculties of Mind; but being cannot be lost while God exists. Soul ^{Real being never lost.} 6 and matter are at variance, from the very necessity of their oppositeness. Mortals are unacquainted with the reality of existence, because matter and mortality do not reflect the facts of Spirit. 9

Spiritual vision is not subordinate to geometric altitudes. Whatever is governed by God is never for an instant deprived of the light and might of intelligence and Life. 12

We are sometimes led to believe that darkness is as real as light; but natural science affirms darkness to be only a mortal sense of the absence of light, at whose coming darkness loses the appearance ^{Light and darkness.} 18 of reality. So sin and sorrow, disease and death, are the suppositional absence of Life, God, and they flee as phantoms of error before Truth and Love. 21

With its divine proof, Science reverses the evidence of the senses at every point. Every quality and condition of mortality is lost, swallowed up in immortality. 24 Immortal man is the antipode of mortal man, in origin, in existence, and in his relation to God.

Socrates, because he understood the superiority and immortality of good, feared not the hemlock poison. Even the faith of his philosophy spurned physical timidity. Having sought his spiritual ^{Faith of Socrates.} 30 estate, he recognized the immortality of man. The ignorance and malice of the age would have killed the

1 venerable philosopher, for his faith in Soul and his indifference to the body.

3 Who shall say that man is alive to-day, but may be dead to-morrow? What has touched Life, God, to such strange issues? Here theories cease, and
6 ^{The serpent of error.} Science unveils the mystery and solves the problem of man. Error bites the heel of truth, but cannot kill it. Truth bruises the head of error, and
9 crushes it. Spirituality lays open siege to materialism. On which side are we fighting?

The understanding that the Ego is Mind, and that
12 there is but one Mind or intelligence, begins at once
13 ^{Servants and masters.} to destroy the errors of mortal sense, and to supply the truth of immortal sense. It
15 makes the body harmonious. It makes the nerves, the bones, and the brain servants, instead of masters. If
18 man is governed by the higher law of divine Mind, his body is in submission to everlasting Life and Truth and Love. The great mistake of mortals is to suppose that
21 man, God's image and likeness, is both matter and Spirit, both good and evil.

If the decision were left to the corporeal senses, evil would appear to be the master of good, and sickness to
24 be the rule of existence; while health would seem the exception, death the inevitable, and life a paradox. Paul asked (2 Corinthians vi. 15): "What concord hath Christ
27 with Belial?"

When you say, "Man's body is material," I say with Paul: Be "willing rather to be absent from the body,
30 ^{Personal identity.} and to be present with the Lord." Give up your material belief of mind in matter, and have but one Mind, even God; for this Mind forms its

own likeness. The loss of man's identity, through the 1 understanding which Science confers is impossible; and the notion of such a possibility is more absurd than to 3 conclude that individual musical tones are lost in the origin of their grand harmony.

Medical schools may inform us that the healing work 6 of Christian Science, and Paul's peculiar Christian conversion and experience, — both of which prove 9 Mind to be scientifically distinct from matter, — are indications of unnatural mental and bodily conditions, even of catalepsy and hysteria; yet if we turn to the Scriptures, what do we read? Why, this: 12 "If a man keep my saying, he shall never see death!" and "Henceforth know we no man after the flesh!"

That scientific methods are superior to others, is seen 15 by their effects. When you have once conquered a diseased condition of the body through Mind, 18 that condition never recurs; and you have won a point in Science. When mentality gives rest to the body, the next toil will fatigue you less, for you are working out the problem of being in divine 21. Metaphysics; and in proportion as you understand the control Mind has over the body, you will be able to demonstrate it. The scientific and permanent remedy 24 for fatigue is to learn the power of Mind over every illusion of physical weariness, and so destroy this illusion; for matter cannot be weary and heavy-laden. 27

You say, "Toil fatigues me." But what is this *me*? Is it muscle or mind? Which is tired, and so speaks? Without mind, could the muscles be tired? Do the 30 muscles talk, or do you talk for them? Matter is non-intelligent. Mortal mind does the false talking;

1 and that which affirms weariness, first made that weariness.

3 You would not say that a wheel is fatigued; and yet the body is just as material as the wheel. If it were not for what the human mind says of the ^{Mind never weary.} body, the body would never be weary, any more than the inanimate wheel; for the consciousness of truth rests us more than hours of repose in unconsciousness.

9 The body is supposed to say, "I am ill." The reports of sickness may form a coalition with the reports of ^{Coalition of sin and sickness.} sin, and say, "I am malice, lust, appetite, envy, hate." What renders both sin and sickness difficult of cure is, that the human mind is the sinner, disinclined to self-correction, and believing that the body can be sick independently of mortal mind, and that the divine Mind has no jurisdiction over the body.

18 Why pray for the recovery of the sick, if you are without faith in God's willingness and ability to heal ^{Sickness akin to sin.} them? If you believe in that, why do you 21 substitute drugs for the Almighty's power, and employ a doctor (who leads only into material ways of obtaining help), instead of yourself turning in time of ²⁴ need to God, divine Love, who is an ever-present help.

Treat a belief in sickness as you would sin, with sudden dismissal. Resist the temptation to believe in ²⁷ matter as intelligent, having sensation or power.

The Scriptures say that "they that wait upon the Lord . . . shall run, and not be weary, and they shall 30 walk, and not faint." The meaning of that passage is not perverted by applying it literally to moments of fatigue, for the moral and physical are as one in their results.

When we wake to the Truth of being, all error, pain, 1
weakness, weariness, sorrow, sin, and death will be un-
known, and the mortal dreams forever cease. My method 3
of treating fatigue applies to all bodily ailments, since
Mind should be, and is, supreme, absolute, and final.

In mathematics we do not multiply where we should 6
subtract, and then say the product is correct. No more
can we say, in Science, that muscles give ^{Affirmation}
strength, that nerves give pain or pleasure, ^{and result.} 9
or that matter governs, and then expect that the result
will be harmony. Not muscles, nerves, nor bones, but
mortal mind makes the whole body "sick, and the whole 12
heart faint;" whereas divine Mind heals all ailments.

When this is understood, we shall never affirm con-
cerning the body what we do not wish to have true. 15
We shall not call the body weak, if we would have it
strong; for we know that the belief in feebleness must
obtain in the human mind before it can be made manifest 18
on the body, and that the destruction of the belief will
be the removal of its effects. Science includes no rule
of discord, but governs harmoniously. "The wish," 21
says the poet, "is ever father to the thought."

We may hear a sweet melody, and yet misunderstand 24
the science which governs it. Those who are healed
through metaphysical Science, not compre- ^{Scientific}
hending the Principle of the cure, may mis- ^{beginnings.}
understand it, and impute their recovery to change of 27
air or diet, not rendering to God the honor due to Him
alone. Entire immunity from the belief in sin, suffering,
and death cannot be expected at this period, but we may 30
look for an abatement of them; and these scientific
beginnings are in the right direction.

1 We hear it said: "I exercise daily in the open air;
I take cold baths, in order to overcome a predisposition
3 ^{Hygiene} _{ineffectual.} to take cold; and yet I have continual colds,
catarrh, and cough." Such admissions ought
6 to open people's eyes to the inefficacy of hygiene, and
induce them to look in other directions for cause and
cure.

Instinct is better than misguided reason, as even
9 nature declares. The violet lifts her blue eye to greet
the early spring. The leaves clap their hands as na-
ture's untired worshippers. The snowbird sings and
12 soars amid the blasts; he has no catarrh from wet feet,
and procures a summer residence with more ease than a
nabob; the atmosphere of the earth, kinder than the
15 atmosphere of mortal mind, leaves catarrh to the latter.
Colds, coughs, and contagion are engendered solely by
human theories.

18 Mortal mind produces its own phenomena, and then
21 ^{The reflex phenomena.} charges them to something else, — like a kitten
glancing into the mirror at herself, and think-
ing she sees there another kitten.

A clergyman once adopted a diet of bread and water,
to increase his spirituality. Finding his health failing,
24 he gave up his abstinence, and advised others never to
try dietetics for growth in grace.

The belief that either fasting or feasting makes men
27 better, morally or physically, is one of the fruits of "the
Volition far-
reaching. tree of the knowledge of good and evil," con-
cerning which God said, "thou shalt not eat
30 of it." Mortal mind forms all conditions of the mortal
body, and controls the stomach, bones, lungs, heart, and
blood, as directly as the volition or will moves the hand.

I knew a woman who when quite a child adopted the 1
Graham system to cure dyspepsia. She ate bread and
vegetables only, and drank nothing but water, 3
for many years. Her dyspepsia increasing, 5
she decided that her diet should be more
rigid ; and thereafter she partook of but one meal in 6
twenty-four hours, this meal consisting of only a thin
slice of bread without water. Her physician also recom-
mended that she should not wet her parched throat 9
until three hours after eating. She passed many weary
years in hunger and weakness, almost in starvation ;
and then made up her mind to die, having exhausted 12
the skill of the doctors, who kindly informed her that
death was indeed her only alternative. At this point
Christian Science saved her ; and she is now in perfect 15
health, without a vestige of the old complaint.

She learned that suffering and disease are the self-imposed beliefs of mortals, and not the facts of being ; 18
that God never decreed disease, — never ordained a law
that fasting should be a means of health. Hence semi-
starvation is not acceptable to wisdom ; and it is equally 21
far from Science, in which being is sustained by God.
These truths, opening this woman's eyes, relieved also
her stomach, and she ate without suffering, “giving God 24
thanks ;” but she never enjoyed her food as she had ex-
pected to when she was still the slave of matter, — think-
ing of the fleshpots of Egypt, feeling childhood's hunger, 27
and undisciplined by self-denial and divine Science.

Her new-born understanding, that neither food nor
the stomach, without the consent of mortal 30
mind, could make her suffer, brought with it Mind and stomach.
another lesson, — that gluttony is a sensuous illusion,

1 and that this phantasm of mortal mind disappears as we
better apprehend our spiritual existence, and ascend the
3 ladder of life.

This woman learned that food affects the body only
as mortal mind has its material methods of doing this
6 work, one of which is to declare that proper food sup-
plies nutriment and strength to the human system.
She learned also that mortal mind makes a mortal and
9 sickly body; whereas Truth regenerates this fleshly
mind, and feeds thought with the bread of Life.

Food had less power to help or to hurt her, after she
12 availed herself of the fact that Mind governs man, and
she had less faith in the so-called pleasures and pains
of matter. Taking less thought about what she should
15 eat or drink, consulting the stomach less and God more
about the economy of living, she recovered strength
and flesh rapidly. For many years she had been kept
18 alive, as was believed, only by the strictest adherence
to hygiene and drugs, and yet she continued ill all
the time. Now she dropped drugs and hygiene, and
21 was well.

She learned that a dyspeptic was very far from the
image and likeness of God,—having “dominion over
24 the fish of the sea, and over the fowl of the air, and over
the cattle,”—if eating a bit of animal flesh could over-
power her. She finally concluded that God never made
27 a dyspeptic; while fear, hygiene, physiology, and physi-
cians had made her one, contrary to His commands.

In seeking a cure for dyspepsia consult matter not
30 ^{Life only} _{in Spirit.} at all, and eat what is set before you, “ask-
ing no question for conscience sake.” We
must destroy the false belief that life and intelligence

are in matter, and plant ourselves upon what is pure 1
and perfect. Paul said, "Walk in the Spirit, and ye
shall not fulfil the lust of the flesh." Sooner or later 3
we shall learn that the fetters of man's finite capacity
are forged by the illusion that he lives in body instead
of Soul, in matter instead of Spirit. 6

Matter does not express Spirit. God is omnipresent
Spirit. If Spirit is *all* and is everywhere, what and
where is matter? Remember that truth is ^{Soul greater} 9
greater than error, and we cannot put the _{than body.}
greater into the less. Soul is Spirit and Spirit is greater
than body. If it were once within the body it would be 12
smaller, and therefore could not be Spirit.

The question convulses the world, "What is Truth?"
Many are ready to meet this inquiry with the assurance 15
which comes of understanding; but more are ^{The question} 16
blinded by their old illusions, and try to "give _{of the ages.}
it pause." "If the blind lead the blind, both shall fall 18
into the ditch."

The efforts of error to answer this question by some
ology are vain. Spiritual rationality and free thought ac- 21
company approaching Science, and cannot be put down.
They will emancipate humanity, and supplant unscien-
tific means and laws. 24

Peals that should startle the slumbering thought from
its erroneous dream are partially unheeded; but the last
trump has not sounded, or this would not be ^{Heralds of} 27
so. Marvels, calamities, and sin will much _{Science.}
more abound, as truth urges upon mortals its resisted
claims; but the awful daring of sin destroys it, and 30
foreshadows the triumph of truth. God will over-
turn, until "He come whose right it is." Longev-

1 ity is increasing, and the power of sin diminishes, for the
world feels the alterative effect of truth through every
3 pore.

As the crude footprints of the past disappear from its
dissolving paths, we of the present shall better under-
6 stand the Science which governs these changes, and plant
our feet on firmer ground. Every sensuous pleasure or
pain is self-destroyed through suffering. There should
9 be painless progress, attended by life and peace, instead
of discord and death.

In the record of nineteen centuries, there are sects
12 many but not enough of Christianity. Centuries ago re-
^{Sectarianism and opposition.}ligionists were ready to hail an anthropomor-
15 phic God, and array His vicegerent with pomp
and splendor; but this is not the manner of truth's ap-
pearing. Of old the cross was truth's central sign. The
modern lash is less material than the Roman scourge,
18 but it is equally cutting. Cold disdain, stubborn resist-
ance, opposition by church, state laws, and the press,
are not unfrequently the harbingers of truth's full-orbed
21 appearing.

A higher and more practical Christianity, demonstrat-
ing justice and meeting human wants in sickness and in
24 health, stands at the door of this age, knocking for admis-
sion. Will you open or close the door upon this angel
visitant, who cometh in the quiet of meekness, as he
27 came of old to the patriarch at eventide?

Truth brings the elements of liberty. On its ban-
ner is the Soul-inspired motto, "Slavery is abolished."
30 ^{Mental eman-}cipation. The power of God bringeth deliverance to
the captive. No power can withstand divine
wisdom. What is this supposed power, which opposes

itself to God? Whence cometh it? What is it that 1 binds man with iron shackles to sin, sickness, and death? Whatever enslaveth man is opposed to the 3 divine government.

You may know when first Truth leads, by the fewness and faithfulness of its followers. Then the march of 6 time bears onward the banner of freedom. Truth's followers. The powers of this world will fight, and command 9 their sentinels not to let truth pass the guard until it subscribes to their systems; but Science, heeding not the pointed bayonet, marches on. There is always some tumult, and a rallying to its standard. 12

The history of our country, like all history, illustrates the might of Mind, and shows human power to be proportionate to its embodiment of right thinking. Immortal sentences. 15 A few immortal sentences, breathing the omnipotence of divine justice, have been potent enough to break despotic fetters, and abolish the whipping-post 18 and slave market; but oppression neither went down in blood, nor did the breath of freedom come from the cannon's mouth. Love is the liberator. 21

To legally abolish unpaid servitude in the United States was hard; but the abolition of mental slavery is a more difficult task. The despotic tendencies inherent in mortal mind and always germinating in new forms of tyranny, must be rooted out through the action of the divine Mind. 24

Men and women, of all climes and races, are still in bondage to material sense, ignorant how to obtain their freedom. The rights of man were vindicated in a single 20 section, and on the lowest plane of human life, when African slavery was abolished in our land. That was

1 only prophetic of further steps towards the banishment
of a more wide-spread slavery, found on higher planes
3 of existence, and under more subtle and depraving
forms.

6 The voice of God in behalf of the African slave was
still echoing in our land, when the voice of the herald of
Liberty's 9 this new crusade sounded the keynote of
crusade. universal freedom, asking a fuller acknowledg-
ment of the rights of man as a Son of God, demanding
that the fetters of sin, sickness, and death be stricken
from the human mind, and that its freedom should be
12 won, not through human warfare, not with bayonet and
blood, but through Christ's divine Science.

15 God has built a higher platform of human rights, and
built it on diviner claims. These claims are not made
through code or creed, but in demonstration
Cramping systems. of "on earth peace, good-will toward men."
18 Human codes, scholastic theology, material medicine,
and hygiene fetter faith and understanding. Science
rends asunder these fetters, and man's birthright of sole
21 allegiance to his Maker asserts itself.

24 I saw before me the sick, wearing out years of servi-
tude to an unreal master, in the belief that the body
governed them, rather than Mind.

27 The lame, the deaf, the dumb, the blind, the sick, the
sensual, the sinner, I wished to save from the slavery of
House of 30 their own beliefs, and from the educational
bondage. systems of the Pharaohs who to-day as of
yore hold the children of Israel in bondage. I saw before
me the awful conflict, the Red Sea, and the wilderness;
but I pressed on through faith in God, trusting Truth,
the strong deliverer, to guide me into the land of Chris-

tian Science, where fetters fall, and the rights of man 1 are fully known and acknowledged.

I saw that the law of mortal belief included all error, 3 and that, even as oppressive laws are disputed, and mortals are taught their right to freedom, so the ^{Higher law} claims of the enslaving senses must be denied ^{ends bondage.} 6 and superseded. The higher law of the divine Mind must end human bondage; or mortals will continue ignorant of man's inalienable rights, and in subjection 9 to hopeless slavery, because some public teachers permit an ignorance of divine power that is the foundation of continued bondage, and human suffering. 12

Discerning the rights of man, we cannot fail to foresee the doom of all oppression. Slavery is not the legitimate state of man. God made man free. ^{Native} 15 Paul said, "I was free born." All men should ^{freedom.} be free. "Where the Spirit of the Lord is, there is liberty." Love and Truth make free, but evil and error 18 lead into captivity.

Christian Science raises the standard of liberty, and cries: "Follow me! Escape from the bondage of sickness, 21 sin, and death!" Jesus marked out the ^{standard} way. 22 Citizens of the world, accept the "glorious of liberty." liberty of the children of God," and be free! This 24 is your divine right. The illusion of material sense, not divine law, has bound you, entangled your free limbs, crippled your capacities, enfeebled your body, and 27 defaced the tablet of your being.

If God had instituted material laws to govern man, 28 disobedience to which would have made him ill, Jesus 30 would not have disregarded those laws by healing in

1 direct opposition to them, and in defiance of material conditions.

3 The transmission of disease, or of certain idiosyncrasies of mortal mind, would be impossible if this great fact of being were learned, — namely, that 6 ^{No fleshly} _{heredity.} nothing inharmonious can enter it, for Life ^{is} God. Heredity is a prolific subject for mortal belief to pin theories upon; but if we learn that nothing is 9 real but the right, we shall have no dangerous inheritances, and fleshly ills will disappear.

The enslavement of man is not legitimate. It will 12 cease when he enters into his heritage of freedom, his ^{God-given} _{dominion.} God-given dominion over the material senses. Mortals will some day assert their freedom 15 in the name of Almighty God. Then they will control their own bodies, through the understanding of divine Science. Dropping their present beliefs, they will recognize 18 harmony as the spiritual reality, and discord as the material unreality.

If we follow the command of our Master, "Take no 21 thought for your life," we shall never depend on bodily conditions, structure, or economy; but we shall be masters of the body, dictate its terms, and form and control 24 it with truth.

There is no power apart from God. Omnipotence is all-powerful, and to acknowledge any other power is to 27 ^{Priestly pride} _{humbled.} dishonor God. The humble Nazarene overthrew the supposition that sin, sickness, and death have power. He proved them powerless. It 30 should have humbled the pride of the priests, when they saw the demonstration of Christianity excel the influence of their dead faith and ceremonies.

If Mind is not the master of sin, sickness, and 1
death, they are immortal; for it is already proven that
matter has not destroyed them, but is their basis and 3
support.

We should hesitate to say Jehovah sins or suffers; but if sin and suffering are realities of being, whence 6
did they emanate? God made all that was ^{No union of}
made, and Mind signifies God, — infinity, not ^{opposites.} 9
infinity. Not far removed from infidelity is the belief 9
which unites such opposites as sickness and health, holiness and unholiness, calls both the offspring of spirit, and at the same time admits that Spirit is God, 12
— virtually declaring Him good in one instance and evil in another.

By universal consent mortal belief has constituted 15
itself a law to bind mortals to sickness, sin, and death. This customary belief is misnamed material ^{self-consti-}
law, and the physician who upholds it is mis-^{tuted law.} 18
taken in theory and in practice. The law of mortal mind, conjectural and speculative, is made void by the higher law of immortal Mind, and should be trampled 21
under foot.

If God cause man to be sick, sickness must be good, and its opposite, health, must be evil, for all that He 24
makes is good, and will stand forever. If the ^{sickness from}
transgression of God's law produces sick-^{mortal mind.}
ness, it is right to be sick; and we cannot if we 27
would, and should not if we could, annul the de-
crees of wisdom. It is the transgression of a law of mortal mind, not of matter nor of divine law, which 20
causes the belief of sickness. The remedy always is Truth, not matter.

1 If sickness is real, it belongs to immortality. If true,
it is a part of Truth. Would you attempt with drugs,
3 or without, to destroy a quality or condition of truth?
But if sickness and sin are illusions, the awakening
6 from this mortal dream, or illusion, will bring us into
health, holiness, and immortality. This awakening is
the forever coming of Christ, the advanced appearing of
Truth, which casts out error and heals the sick. This
9 is the salvation which cometh through God, the divine
Principle, Love, as demonstrated by Jesus.

It would be contrary to our highest ideas of God to
12 suppose Him capable of first arranging law and causation
^{God never} so as to bring about certain evil results, and
^{inconsistent.} then punishing the helpless victims of His
15 volition for doing what they cannot avoid doing. Good
is not, cannot be, the author of experimental sins. God,
good, can no more produce sickness than goodness can
18 cause evil, and health occasion disease.

Does wisdom make blunders, to be afterwards rectified
by man? Does a law of God produce sickness, and
21 ^{Mental} can man put that law under his feet by healing
^{narcotics.} sickness? According to Holy Writ the sick
are never really healed by drugs, hygiene, or any material
24 method. These merely evade the question. They are
soothing syrups to put children to sleep, satisfy mortal
belief, and lull its fears.

27 We think we are healed when a disease disappears,
though it is liable to reappear; but we are never thor-
^{The true}oughly healed until this liability is removed.
30 ^{healing.} So-called mortal mind or the mind of mortals,
being the remote, predisposing, and the exciting cause of
all suffering, the cause must be obliterated through

Christ, divine Science, or the physical senses will get 1
the victory.

Unless an ill is rightly met and fairly overcome by 3
Truth, it is never conquered. If God destroys not sin,
sickness, and death, they are not destroyed in ^{Destruction}
the mind of mortals, but seem to this so-called ^{of all evil.} 6
mind to be immortal. What God cannot do, man need
not attempt. If God heals not the sick, they are not
healed, for no lesser power equals the infinite All-power; 9
but God, Truth, Life, Love, can and does heal the sick
through the prayer of the righteous.

If God makes sin, if good produces evil, and truth 12
results in error, then Science and Christianity are help-
less; but there are no antagonistic powers or laws, either
spiritual or material, creating and governing man through 15
perpetual warfare. God is not the author of mortal dis-
cord, therefore we accept the conclusion that they have
only a fabulous existence, and are only mortal beliefs 18
which divine Truth and Love destroy.

To hold yourself superior to sin — because God made
you superior to it, and governs man — is true wisdom. 21
To fear sin is to misunderstand the power of
Love, and the divine Science of being in ^{Superiority}
man's relation to God, — to doubt His gov- ^{to sickness}
ernment, and distrust His omnipotent care. To hold
yourself superior to sickness and death is equally wise,
and is in accordance with divine Science. To fear them 27
is impossible, when you fully apprehend God, and know
that they are no part of His creation.

Man, governed by his Maker, having no other Mind, — 30
planted on the Evangelist's statement that "all things
were made by Him [the Word of God]; and without

1 Him was not anything made that was made,"—can triumph over sin, sickness, and death.

3 Many theories relative to God and man, neither make man harmonious nor God lovable. The beliefs we commonly entertain about happiness and life afford no scathless and permanent evidence of either. Security for the claims of harmonious and eternal being is found only in divine Science.

6 Denials of divine power. 9 Scripture informs us that "with God all things are possible,"—all good is possible to Spirit,—but our prevalent theories practically deny this, and make healing possible only through matter. These theories must be untrue, for the Scripture is true. Christianity is not false; but religions which contradict its principle are 12 15 false.

In our age Christianity is again demonstrating the power of divine Principle, as it did nineteen hundred 18 years ago, by healing the sick and triumphing over death. Jesus never taught that drugs, food, air, and exercise could make a man healthy, or that they could destroy 21 human life; nor did he illustrate these errors by his practise. He referred man's harmony to Mind, not matter, and never tried to make of none effect the sentence of God, which sealed His condemnation of sin, sickness, and death.

In the sacred sanctuary of Truth are voices of solemn 27 import, but we heed them not. It is only when the material pleasures and pains of sense pass away following. 30 in our lives, that we find unquestionable signs of the burial of error and the resurrection to spiritual life.

There is no place nor opportunity in Science for error

of any sort. Every day makes its demands upon us for 1 higher proofs rather than professions of Christian power. These proofs consist solely in the destruction 3 of sin, sickness, and death, by the power of ^{Profession and proof.} Spirit, as Jesus destroyed them. This is an element of progress, and progress is the law of God, whose law demands of us only what we can certainly fulfil. 6

Perfection is seen and acknowledged only by degrees, in the midst of imperfection. The ages must slowly 9 work up to it. How long it must be before we arrive at the demonstration of scientific 12 being, no man knoweth, — not even “the Son, but the Father;” but this one thing is certain, that error will continue its delusions until the goal of goodness is assiduously earned and won. 15

Already the shadow of His right hand rests upon the hour. Ye who can discern the face of the sky, — the sign material, — how much more should you 18 discern the sign mental, and compass the ^{Christ's} _{mission.} destruction of sin and sickness by overcoming the thoughts which produce them, and by understanding 21 the spiritual idea which corrects and destroys them. To reveal this Truth was our Master's mission to all mankind, including the very hearts which rejected him. 24

The quotient, when numbers have been divided by a fixed rule, is not more unquestionable than the scientific tests I have made of the effects of truth upon ^{Efficacy} _{of truth.} the sick. The counter fact, relative to any disease, is required to cure it. The argument of Truth is designed to rebuke and destroy error. Why should 30 Truth not be equally efficient in sickness, which is solely the result of error?

1 Spiritual draughts heal ; while material lotions interfere with Truth, even as ritualism and creed may hamper spirituality. If we trust one, we distrust the other.

Whatsoever inspires with wisdom, Truth, or Love — be it song, sermon, or Science — blesses the human family with crumbs of comfort from Christ's table, feeding the hungry, and giving living waters to the thirsty.

9 We should become more familiar with good than with evil, and guard against false beliefs as watchfully as we bar our doors against the approach of thieves and murderers. We should love our enemies and help them on the basis of the Golden Rule ; but we should avoid casting pearls before those who rend them and thereby injure themselves and others.

If mortals would keep proper ward over mortal mind, the brood of evils which infest it could be cleared out.

18 ^{Cleansing} We must begin with this so-called mind, and empty it of sin and sickness, or sin and sickness will never cease. The present codes of human systems disappoint the weary searcher after a divine theology, adequate to the right education of human thought.

24 Sin is thought before it is acted. You must control it in the first instance, or it will control you in the second. Jesus declared that to look with desire on forbidden objects is to break a moral precept. He laid great stress on the action of the human mind, unseen to the senses.

30 Evil thoughts and aims reach no farther and do no greater harm than one's belief permits. Evil thoughts,

lusts, and malicious purposes cannot go forth, like wandering pollen, from one human mind to another, finding unsuspected lodgment, if virtue and truth build a strong defence. Better suffer a doctor infected with smallpox to attend you, than be treated mentally by one who obeys not the Christian requirements of divine Science. 1
3
6

The teachers of our private and public schools should be selected with as direct reference to their morals as to their learning. Nurseries of character should be strongly garrisoned with virtue. School-^{Teachers' functions.} examinations are one-sided; it is not so much academic education, as a moral and spiritual culture, that lifts one higher. The pure and uplifting thoughts of the teacher, constantly imparted to pupils, will reach higher than the heavens of astronomy; while the debased and unscrupulous mind, though adorned with gems of scholarly attainment, will degrade the characters it should inform and elevate. 18

Physicians whom the sick employ in their helplessness, should be models of virtue. They should be wise spiritual guides when material things cease to bring ease or hope. To the tremblers on the brink of death, who understand not the divine Truth which is Life and perpetuates being, physicians should be able to teach it; that when the heart is willing and the flesh weak, the patient's feet may be planted on the rock Christ Jesus, the true idea of spiritual power. 21
24
27

Clergymen, standing on the watchtowers of the world, should uplift the standard of Truth. They should so raise their hearers spiritually, that those hearers will love to grapple with a new, right idea, and broaden their own thoughts. Love of Chris- 30
Clergymen's duty.

1 tianity, rather than of popularity, should stimulate clerical labor and progress. Truth should emanate from the
3 pulpit, but never be strangled there. A special privilege is vested in the ministry. How shall it be used?
Sacredly,— in the interests of humanity, not of sect.

6 Is it not professional reputation and emolument rather than the dignity of God's laws, which many leaders seek?
Do not inferior motives induce their infuriated attacks
9 on those who reiterate Christ's teachings in support of his proof by example that Mind heals sickness as well as sin?

12 A mother is the strongest educator, either for or against crime. Her thoughts form the embryo of another mortal mind, and unconsciously mould
15 ^{A mother's responsibility.} it, either after a model odious to herself, or else, through divine influence, "according to the pattern shewed to thee in the mount." Hence the importance
18 of Christian Science, wherefrom we learn of the one Mind, and of the availability of good as the remedy for every woe.

21 Children should obey their parents; for insubordination is a growing evil, blighting the buddings of self-government. Parents should teach their children
24 ^{Children's tractability.} at the earliest possible period the truths of health and holiness. They are more tractable than adults, and learn more readily to love the simple verities
27 which will make them happy and good.

Jesus loved little children because of their freedom from wrong and their receptiveness of right. While
so age is halting between two opinions, or battling with false belief, youth makes easy and rapid strides toward Truth.

A little girl, who had occasionally listened to my explanations, wounded her finger badly. She seemed not to notice it. On being questioned about it she answered ingenuously, "There is no sensation in matter." Bounding off, with laughing eyes, she presently added, "Mamma, my finger is not a bit sore." 6

It might have been months or years before her parents would have laid aside their drugs, or reached the mental height their little daughter so naturally attained. The more stubborn beliefs and theories of parents often choke the good seed in the minds of themselves and their offspring. Superstition, like "the fowls of the air," snatches away the good seed before it has sprouted. 9

Children should be taught the Truth-cure, Christian Science, among their first lessons, and kept from discussing or entertaining theories or thoughts about sickness. To prevent the experience of error and its sufferings, take care to keep out of the minds of your children either sinful or diseased thoughts. The latter should be excluded on the same principle as the former. This makes Christian Science early available. 15 18

Some invalids are unwilling to know the facts, or to hear about the fallacy of matter and its supposed laws. 24 They devote themselves a little longer to their material gods, cling to a belief in the life and intelligence of matter, and expect this error to do for them more than they are willing to admit the only living and true God can do. Impatient with your explanation, unwilling to investigate the Science of Mind which would 27 30 rid them of their complaints, they hug false beliefs and suffer the delusive consequences. 28

1 Motive and action are not rightly valued before they are understood. It is well to wait till those whom you
3 ^{Patient} _{waiting.} wish to benefit are ready for the blessing; for Science is working changes in personal character as well as in the material universe.

6 To obey the Scriptural command, "Come out from among them, and be ye separate," is to incur society's frown; but society's scorn, more than its flatteries, 9 enables one to be Christian. Losing her crucifix, the Catholic girl said, "I have nothing left but Christ." "If God be for us, who can be against us?"

12 To fall away from Truth in times of persecution shows that we never understood Truth. From out the bridal-chamber of wisdom there will come the 15 ^{Unimproved} _{opportunities.} warning, "I know you not." Unimproved opportunities will rebuke us when we suddenly claim the benefits of an experience we have not made our own, try 18 to reap the harvest we have not sown, and wish to enter unlawfully into the labors of others. Truth often remains unsought, until we seek this remedy for human 21 woe, because we suffer severely from error.

Attempts to conciliate society and so gain dominion over mankind, arise from worldly weakness. He who 24 leaves all for Christ forsakes popularity and gains Christianity.

Society is a foolish juror, listening to only one side of 27 the case. Honesty often comes too late to secure a ^{Society and} _{intolerance.} dict. People with mental work before them have no time for gossip with false law or testimony. To reconstruct timid justice, and place the fact 30 above the falsehood, is the work of time.

The cross is the central emblem of history. It is

the lodestar in the demonstration of Christian healing, 1 whereby sin and sickness are destroyed. The sects which endured the lash of their predecessors, in their turn 3 bestow it upon those who are in advance of themselves.

Take away wealth, fame, and social organizations, which weigh not one jot in the balance of God, and 6 we get clearer views. Break up cliques, Right views level wealth with honesty, let worth be of humanity. judged according to wisdom, and we get better views of 9 humanity.

The wicked man is not the ruler of his upright neighbor. Let it be understood that success in error 12 is defeat in Truth. The watchword of Christian Science is Scriptural: "Let the wicked forsake his way, and the unrighteous man his thoughts." 15

To ascertain our progress, we must learn where our affections are placed, and whom we acknowledge and obey as God. If divine Love is becoming Standpoint 18 nearer, dearer, and more real to us, matter is revealed. then submitting to Spirit. The objects we pursue and the spirit we manifest reveal our standpoint, and show 21 what we are winning.

Mortal mind is the acknowledged seat of human motives. It forms material concepts, and produces every 24 discordant action of the body. If action proceeds from the divine Mind, it is harmonious. Antagonistic fountains. If it comes from erring mortal mind, it is discordant, 27 and ends in sin, sickness, death. Those two opposite sources never mingle in fount or stream. The perfect Mind sends forth perfection, for Mind is God. Imperfect mortal mind sends forth its own resemblances, of which the wise man said, "All is vanity."

1 Nature voices natural law and divine Love, but human belief misinterprets her. Arctic regions, sunny tropics,
3 ^{Some lessons} _{from nature.} giant hills, winged winds, mighty billows, verdant vales, festive flowers, and glorious heavens, — all point to the invisible intelligence above them. The floral apostles are hieroglyphs of Deity. Suns and planets teach grand lessons. The stars make night beautiful; and the leaflet turns naturally towards 9 the light.

In the order of Science, wherein the Principle is above what it governs, all is one grand concord. Change this 12 ^{Perpetual} statement, suppose Mind to be in matter, or motion. Soul in body, and you lose the keynote of being, and there will be continual discord. Mind is 15 perpetual motion. Its symbol is the sphere. The rotations and revolutions of the universe of Mind go on unconsciously.

18 Mortals move onward toward good or evil, as time glides on. If they are not progressive, past failures 21 ^{Progress demanded.} must be repeated until all poor work is effaced or rectified. If at present satisfied with wrong-doing, we must become dissatisfied with it. If at present content with idleness, we must learn to 24 loathe it. Remember that mankind must sooner or later, either by suffering or by Science, be convinced of the error that is to be overcome.

27 In trying to undo the errors of sense one must pay, here or hereafter, the utmost farthing, until the body is 30 fully brought into subjection to Truth. The divine method of paying sin's wages involves unwinding one's snarls, and learning from experience, through pangs unspeakable, how to divide between sense and Soul.

“Whom the Lord loveth He chasteneth.” He who 1 knows God’s will, or the demands of divine Science, and obeys them, incurs the hostility of error; and one who 3 refuses obedience thereto, He chasteneth.

Sensual treasures are laid up “where moth and rust doth corrupt.” Mortality is their doom. Sin breaks in 6 upon them, and carries off their fleeting joys. ^{The doom} The sensualist’s affections are as imaginary, ^{of sin.} whimsical, and unreal as his pleasures. Falsehood, envy, 9 hypocrisy, malice, hate, revenge, steal away the treasures of earth. Stripped of its externals, what a mocking spectacle is error! ¹²

The Bible teaches transformation of the body by the renewal of Spirit. Take away the spiritual signification of Scripture, and that compilation can do no ^{spirit} 15 more for mortals than can moonbeams to ^{transforms.} melt a river of ice. The error of the ages is preaching without practice. ¹⁸

The substance of all devotion is the reflection and demonstration of divine Love, healing sickness and destroying sin. Our Master said, “If ye love me, keep 21 my commandments.”

Our aim, a point beyond faith, should be to find the footsteps of Truth, the way to health and holiness. We should strive to reach the Horeb height where God is revealed; and the corner-stone of all spiritual building is purity. The baptism of Spirit, 27 washing the body of all the impurities of flesh, signifies that such as see God are approaching spiritual Life and its demonstration. ²⁰

It is “easier for a camel to go through the eye of a needle,” than for mortal beliefs to enter the kingdom of

1 heaven's eternal harmony. Through spiritual baptism and regeneration, mortals put off their material beliefs

3 ^{Spiritual} baptism. and false individuality. It is only a question of time when "they shall all know Me [God], from the least of them unto the greatest." Denial of

6 the claims of matter is a great step toward the joys of Spirit, toward human freedom, and toward triumph over the body.

9 There is but one way to heaven and harmony, and Christ, divine Science, shows us this way. It is to know
12 ^{The one} _{only way.} no other reality than good, God and His reflection, to have no other consciousness of Life, and to rise superior to the so-called pain and pleasure of the senses.

15 Self-love is more opaque than a solid body. In patient obedience to a patient God, let us labor to dissolve, with the universal solvent of Love, the adamant of
18 error, — self-will, self-justification, and self-love; for these war against spirituality, and are the law of sin and death.

21 The vesture of Life is Truth. According to the Bible, the facts of being are commonly misconstrued; for it is
24 ^{Divided} _{vestments.} written: "They parted my raiment among them, and for my vesture they did cast lots." The divine Science of man is woven into one web of consistency, without seam or rent. Mere speculation, or
27 superstition, appropriates only a part of the divine vesture, while inspiration restores every part of the Christly garment of righteousness.

30 The finger-posts of divine Science show the way our Master trod, and require of Christians the proof which he gave, instead of mere profession. We may hide

spiritual ignorance from the world, but can never succeed in the Science and demonstration of spiritual Life through ignorance or hypocrisy. 1 3

The divine Love which made harmless the poisonous viper, which delivered men from the boiling oil, from the fiery furnace, from the jaws of the lion, can heal the sick in every age, and triumph over sin and death. It crowned the demonstrations of Jesus with unsurpassed power and love. But the same "Mind . . . which was also in Christ Jesus" must always accompany the letter of Science, in order to confirm and repeat the ancient demonstrations of prophets and apostles. That those wonders are not more commonly repeated to-day, arises not so much from lack of desire as from lack of spiritual growth. 9 12 15

Ancient and modern miracles.

The clay cannot reply to the potter. The head, heart, lungs, and limbs do not inform us that they are dizzy, 18 diseased, consumptive, or lame. If this information is conveyed, mortal mind has conveyed it. Neither immortal and unerring Mind, nor 21 matter — the inanimate substratum of mortal mind — can carry on such telegraphy; for God is "of purer eyes than to behold evil," and matter has neither intelligence 24 nor sensation.

Mental telegraphy.

Truth has no consciousness of error. Love has no sense of hatred, and Life has no partnership with death. Truth, Life, and Love are a law of annihilation to everything unlike themselves, because they declare nothing except God. 27 80

Annihilation of error.

Sickness, sin, and death are not the fruits of Life. They are inharmonies which Truth destroys. Perfection

1 does not animate imperfection. Inasmuch as God is good, and the fount of all being, He does not produce
3 <sup>Deformity and per-
fection.</sup> moral or physical deformity; therefore it is not real, but is illusion, the mirage of error. Divine Science reveals these grand facts. On
6 their basis Jesus demonstrated Life, never fearing nor obeying error in any form.

If we were to derive all our conceptions of man from
9 what is seen between the cradle and the grave, happiness and goodness would seem to have no abiding-place in him, and the worms would rob him of the flesh; but
12 Paul writes: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

15 Man undergoing birth, maturity, and decay, is like the beasts and vegetables, — subject to laws of decay. If
Man never less than man.
18 man were dust in his earliest stage of existence, we might admit the hypothesis that he returns eventually to his primitive condition; but man was never more nor less than man.

If man flickers out in death, or sprang from nothingness into being, there must be an instant when God is without His entire manifestation, — when there is no full reflection of the infinite Mind.

24 Man in Science is neither young nor old. He has neither birth nor death. He is not a beast, a vegetable, nor a migratory mind. He does not pass from
Man not evolved.
27 matter to Mind, from the mortal to the immortal, from evil to good, or from good to evil. Such admissions cast us headlong into darkness and dogma.
30 Even Shakespeare's poetry pictures age as infancy, as helplessness and decadence, instead of assigning to man the everlasting grandeur and immortality of development.

The error of thinking that we are growing old, and 1 the benefits of destroying that illusion, are illustrated in a sketch from the history of an English lady, published 3 in the London medical magazine called *The Lancet*.

Disappointed in love in her early years, she became insane, and lost all account of time. Believing that she 6 was still living in the same hour which parted ^{Perpetual} _{youth.} her from her lover, taking no note of years, 9 she stood daily before the window watching for his coming. In this mental state she remained young. Having no consciousness of time, she literally grew no older. Some American travellers saw her when she was 12 seventy-four, and supposed her to be a young lady. She had no care-lined face, no wrinkles nor gray hair, but youth sat gently on cheek and brow. Asked to guess 15 her age, those unacquainted with her history conjectured that she must be under twenty.

This instance of youth preserved furnishes a useful 18 hint that a Franklin might work upon with more certainty than when he coaxed the enamoured lightning from the clouds. Years had not made her old, simply 21 because she had taken no cognizance of passing time, nor thought of herself as growing old. The bodily results of her belief that she was young manifested the influence of 24 such a belief. She could not age while believing herself young, for the mental state governed the physical.

Impossibilities never occur. One instance like the 27 foregoing proves it possible to be young at seventy-four; and the primary of that illustration makes it plain that decrepitude is not according to law, nor is it a necessity 30 of nature, but an illusion which may be avoided.

The infinite never began nor ended. Mind and its

1 formations can never be annihilated. Man is not a pendulum, swinging betwixt evil and good, joy and sorrow, sickness and health, life and death. Life
3 ^{Man re-}_{flects God.} and its faculties are not measured by calendars. The perfect and immortal are the eternal like-
6 ness of their Maker. Man is by no means a material germ rising from the imperfect, and endeavoring to reach Spirit, above his origin. The stream rises no
9 higher than its source.

The measurement of life by solar years robs youth, and gives ugliness to age. The radiant sun of virtue
12 and Truth coexists with being. Manhood is its eternal noon, undimmed by a declining sun. As the physical and material, transient sense of beauty fades, the radiance
15 of Spirit should dawn upon the enraptured sense with brighter and imperishable glories.

Never record ages. Chronological data are no part
18 of the vast forever. Time-tables of birth and death
Undesirable records. are so many conspiracies against manhood and womanhood. But for the error of meas-
21 uring and limiting all that is good and beautiful, we should enjoy more than threescore years and ten, and still maintain our vigor, freshness, and promise. We
24 shall be always beautiful and grand, when governed by immortal Mind. Each succeeding year will then unfold wisdom, beauty, and holiness.

27 Life is eternal. We should find this out, and begin the demonstration thereof. Life and goodness are im-
mortal. Let us then shape our views of
30 ^{True life}_{eternal.} existence into loveliness, freshness, and continuity, rather than into age and ugliness.

Acute and chronic beliefs reproduce their own types.

The acute belief of physical life comes on at a remote 1 period, and is not as disastrous as the chronic belief.

I have seen age regain two of the elements it had lost, 2 sight and teeth. A lady of eighty-five, whom I knew, had a return of sight. Another lady, at 3 ninety, had new teeth, incisors, cuspids, bi- Eyes and teeth re-newed. 6 cuspids, and one molar. One gentleman, at sixty, had retained his full set of upper and lower teeth, without a decaying cavity. 9

Beauty, as well as truth, is eternal; but the beauty of material things passes away, fading and fleeting as mortal belief. Custom, education, and fashion 12 form the transient standards of mortals. Immortal beauty. 15 mortality, exempt from age or decay, has a glory of its own,—the radiance of Soul. Immortal men and women are models of spiritual sense, drawn by perfect Mind, reflecting those higher conceptions of loveliness which exceed all material sense of it. 18

Comeliness and grace are independent of matter. Being possesses its qualities before they are perceived humanly. Beauty is a thing of life, which 21 dwells forever in the eternal Mind, and reflects the charms of His goodness in expression, in form, outline, and color. It is Love which paints the petal 24 with myriad hues, glances in the warm sunbeam, arches the cloud with the bow of beauty, blazons the night with starry gems, and covers earth with loveliness. 27

The embellishments of the person are poor substitutes for the charms of being, shining resplendent and eternal over age and decay. 20

The recipe for beauty is to have less illusion and more Soul, to retreat from the belief of pain or pleasure

1 in the body, into the unchanging calm and glorious freedom of heavenly harmony.

3 Love never loses sight of loveliness. Its halo rests upon its object. One marvels that a friend can ever ^{Love's en-} seem less than beautiful. Men and women, _{dowment.} 6 of riper years and larger lessons, ought to ripen in health and immortality, instead of lapsing into age and frailty. Mind constantly feeds the body with 9 supernal freshness and fairness, supplying it with beautiful images of thought, and destroying the errors of sense which each day brings to a nearer tomb.

12 The sculptor turns from the marble to his model, in order to perfect his conceptions. We are all sculptors, ^{Mental} _{sculpture.} 15 working at various forms, moulding and chiselling our thought. What is the model before mortal mind? Is it imperfection, joy, sorrow, sin, suffering? Have we not accepted the material model? Are 18 we not reproducing it? Are we not aided in our work by vicious sculptors and hideous forms? Do we not hear from all mankind of the imperfect model? Is the 21 world not holding it before our gaze continually? The result is that we follow these lower patterns, limit our life work, and adopt into our own experience the angular 24 outline and deformity of material models.

To remedy this we must first turn our gaze in the right direction, and then walk that way. We must form ^{Perfect} _{models.} 27 perfect models in thought and look at them continually, or we shall never carve them out in grand and noble lives. Let harmony, health, unselfishness, goodness, mercy, and justice form the mind-pictures, and sin, sickness, and death will diminish until they finally disappear.

Let us accept Science, relinquish all theories based on 1 sense-testimony, give up imperfect models and illusive ideals; and so let us have but one God, one Mind, and 3 that one perfect, producing its own models of excellence.

Let the "male and female" of God's creating appear. Let us feel the divine energy of Spirit, bringing us into 6 newness of life, and recognizing no mortal nor material power as able to destroy. Let us re-^{Renewed} 9 selfhood. joyce that we are subject to the divine "powers that be." Such is the true Science of being. Any other theory of Life, or God, is delusive and mythological.

Mind is not the author of matter, and the creator of 12 ideas is not the creator of illusions. Either there is no omnipotence, or omnipotence is the only power. God is the infinite, and infinity never began, — will never end; 15 and includes nothing unlike God. Whence then is matter?

Life is, like Christ, "the same yesterday, and to-day, 18 and forever." Organization and time have nothing to do with Life. You say, "I dreamed last ^{Illusive} 21 night." What a mistake is that! The I is ^{dreams.} Spirit, and God never slumbers, and His likeness never sins. The mortal mind is the dreamer.

Sleep is a phase of the dream that life, substance, and 24 intelligence are material. The mortal night-dream is sometimes nearer the fact of being than are mortal thoughts when awake. This dream has less matter as 27 its accompaniment. It throws off some material fetters. It falls short of the skies, but makes its mundane flights quite ethereal. 30

Man is the reflection of Soul. He is the direct opposite of material sensation, and there is but one Ego. We



1 run into error when we divide Soul into souls, multiply Mind into minds, and suppose error to be mind, then 3 ^{Philosophical} mind to be in matter, and matter to be a law-blunderer. giver, unintelligence to act like intelligence, and mortality to be the matrix of immortality.

6 Mortal existence is a dream, it has no real entity, but saith "It is I." Spirit is the Ego which never dreams, 9 ^{Spirit the} _{one Ego.} but understands all things; which never slumbers, but is ever conscious; which never believes, but knows; which is never born and never dies. Man is the likeness of this Ego. He is not God, the 12 Ego; but like a ray of light which cometh from the sun, man is the outcome of God, and reflects His light.

Mortal body and mind are one, and that one is called 15 man; but a mortal is not an immortal man. A mortal 18 ^{Mortal exist-} _{ence a dream.} may be weary or pained, enjoy or suffer, according to the dream he entertains in sleep.

21 When that dream vanishes, the mortal finds himself experiencing none of these dream-sensations. To the observer, the body lies on the bed, undisturbed and sensationless, and the mind seems to be absent.

Now I ask, Is there any more reality in the waking dream of mortal existence than in the sleeping dream? 24 There cannot be, since whatever appears to be a mortal mind or body is a mortal dream. Take away the mortal mind, and matter has no more sense as a mortal man than 27 it has as a tree; but the spiritual man is immortal.

Upon this stage of existence goes on the dance of mortal mind. Mortal thoughts chase one another like snow-so flakes, and drift to the ground. Science reveals Life as not being at the mercy of death, nor will it admit that happiness is ever the sport of circumstance.

Error may seem to be more imperative as it hastens 1 towards self-destruction. This action of mortal mind on the body is illustrated by an abscess, which Error self- grows more painful before it suppurates and destroyed. 3 bursts; or by a fever, which becomes more severe before it abates. 6

Fright is so great at certain stages of mortal belief as to drive that belief into new paths. In the illusion of death, mortals wake to the knowledge of two Illusion of death. 9 facts: (1) that they are not dead; (2) that they have but passed the portals of a new belief. Truth works out the nothingness of error in just these ways. 12 Sickness, as well as sin, is an error that Christ, Truth, alone can destroy.

We should learn how the human mind governs the 15 body, — whether through faith in hygiene, through faith in drugs, or through faith in will-power. We should learn whether mortals govern the Mortal mind's dis- 18 appearance. body through a belief in the necessity of sickness and death, sin and pardon, or govern it from the higher understanding that the divine Mind makes 21 perfect, acts upon the human mind through truth, leads it to relinquish all error and find the divine Mind to be the only Mind, and the healer of sin, disease, and death. 24 This process of higher understanding improves mortal mind until error disappears, and nothing is left which deserves to perish or to be punished. 27

Ignorance, like intentional wrong, is not Science. Ignorance must be seen and corrected before we can attain harmony. Inharmonious beliefs, which Spiritual ignorance. 20 rob Mind, calling it matter, and deify their own notions, imprison themselves in what they create.

1 They are at war with Science, and, as our Master said,
“if a kingdom be divided against itself, that kingdom
3 cannot stand.”

Human ignorance of Mind, and of the recuperative energies of Truth, occasions the only skepticism regarding the pathology and theology of Christian Science.

When false human beliefs learn even a little of their own falsity, they will begin to disappear. A knowledge 9 ^{Eternal man} of error and of its operations must precede ^{recognized.} that understanding of Truth which destroys error, until the entire mortal, material body finally disappears, and the eternal man, created by and of Spirit, 12 is understood and recognized as the true likeness of his Maker.

15 The false evidence of material sense contrasts strikingly with the testimony of Spirit. Material sense lifts its voice with the arrogance of reality, and says:

18 I am wholly dishonest, and no man knoweth it. I can cheat, lie, commit adultery, rob, murder, — and elude 21 ^{Testimony of sense.} detection by smooth-tongued villainy. Animal in propensity, deceitful in sentiment, fraudulent in purpose, I mean to make my short span of life one gala day. What a nice thing is sin! How the 24 proud sinner succeeds, where goodness fails! The world is my kingdom, where I sit enthroned in the gorgeousness of matter. But a touch, an accident, the law of 27 God, may at any moment annihilate my peace, for all my fancied joys are fatal. Like bursting lava, I expand but to my own despair, and shine with the resplendency of 30 consuming fire.

Spirit, bearing opposite testimony, saith:

I am Spirit. Man, whose senses are spiritual, is my

likeness. He reflects the infinite understanding, for I 1 am infinity. The beauty of holiness, the perfection of being, imperishable glory,—all are Mine, for I am God. I give immortality to man, for I 3 give ^{Testimony} _{of Soul.} am Truth. I include and impart all bliss, for I am Love. I give life, without beginning and without 6 end, for I am Life. I am supreme, and give all, for I am Mind. I am the substance of all, because I AM THAT I AM. 9

I hope, dear reader, I am leading you into the understanding of your divine rights and heaven-bestowed harmony,—that, as you read, you see there 12 is no cause (outside of erring mortal mind ^{Heaven-bestowed} _{prerogative.} which is not a power) able to make you sick or sinful; and that you are conquering error. Knowing 18 the falsity of material sense, you will assert your prerogative to overcome the belief in sin or sickness.

If you believe in and practise wrong knowingly, you 18 can at once change your course and do right. Matter can make no opposition to these right endeavours against sin or sickness, for it is inert, 21 <sup>Right endeav-
vor possible.</sup> mindless. So, if you believe yourself sick, you can alter this wrong belief and action without hindrance from the body. 24

Believe not in any supposed necessity for sin, disease, or death, knowing (as you ought to know) that God never requires obedience to a law of matter, or of sin, 27 for no such law exists. Sin and death are destroyed by the law of God, which is the law of Life instead of death, of harmony instead of discord, of Spirit instead 30 of matter.

The divine demand, "Be ye perfect," is scientific,—

1 and the human footsteps leading thereto are indispensable. Mortals are not inconsistent who, watching
3 and praying, can "run and not be weary; ^{Patience. and final perfection.} . . . walk and not faint,"—who gain good rapidly, and hold their position; or attain
6 slowly, and yield not to discouragement. God requires perfection,—but not until the battle between Spirit and flesh is fought and the victory won. To stop eating,
9 drinking, or being clothed materially, before the spiritual facts of existence are gained step by step, is not legitimate. When we wait patiently on God, and seek
12 Truth righteously, He directs our path. Imperfect mortals grasp the ultimate of spiritual perfection slowly. But to *begin* aright, and continue the strife of demon-
15 strating the great problem of being is doing much.

During the sensual ages, absolute Christian Science may not be achieved prior to the change called death. 18 For what we do not understand we have not the right to judge. But the human self must be evangelized. This task God demands us to accept lovingly, to 21 abandon as fast as practical the material, and to work out the spiritual that determines the outward and actual.

24 If you venture upon the quiet surface of error, and are in sympathy therewith, what disturbs the waters? What is there to strip off error's disguise?

27 If you launch your bark upon the ever-agitated but healthful waters of truth, you will encounter storms.

^{The cross and crown.} Your good will be evil spoken of. This is 30 the cross. Take it up and bear it, for through it you win and wear the crown. Pilgrim on earth, thy home is heaven,—stranger, thou art the guest of God.

CHAPTER IX.

CREATION.

*Thy throne is established of old:
Thou art from everlasting.* — PSALMS.

For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. — ROMANS.

ETERNAL Truth is changing the universe. As 1 mortals shake off their swaddling-clothes, thought expands into expression. “Let there be 3 light” is the perpetual demand of Truth and ^{Inadequate theories of creation.} Love, — changing chaos into order, and discord into the music of the spheres. The mythical human theories of creation are vague hypotheses, affording no foundation for accurate views of the creations of the divine Mind, discerned as apart from all material 6 causation.

Mortal man has made a covenant with his eyes to belittle Deity with human conceptions. In ^{Finite views of Deity.} 12 league with material sense, mortals take limited views of all things. That God is finite or material, no man should affirm. 15

The human form, or physical finiteness, cannot be made the basis of any true idea of the infinite Godhead. Eye hath not seen Spirit, nor ear heard His voice.

1 Progress takes off human shackles. The finite must yield to the infinite. Advancing to a higher plane of
3 ^{No material creation.} action, thought rises from the material sense to the spiritual, from the mortal to the immortal, and from the material to the immaterial. All
6 things are created spiritually. Mind, not matter, is the creator. Love, the divine Principle, is the Father and Mother of the universe, including man.

9 The theory of three persons in one God (that is, a ^{Tritheism} personal Trinity or Tri-unity) suggests polytheism, rather than the one ever-present I AM.

12 "Hear, O Israel; the Lord our God is one Lord."

The everlasting I AM is not bounded nor compressed within the narrow limits of physical humanity, nor can

15 ^{No divine corporeality.} He be understood aright through mortal concepts. The precise form of God must be of small importance, when compared with the sublime
18 question, What is infinite Mind, or divine Love?

21 Who is it that demands our obedience? He who, in the language of Scripture, "doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest Thou?"

24 No form or physical combination is adequate to represent infinite Love. A finite and material sense of God leads to formalism and narrowness, and freezes the heart
27 of Christianity.

29 ^{Limitless Mind.} A limitless Mind cannot proceed from physical limitations. Finiteness cannot present the idea or vastness of infinity. A mind originating from a finite or material source must be limited and finite. Infinite Mind is the creator, and creation is the in-

finite idea emanating from this Mind. If Mind is within 1
and without all things, then all is Mind; and this definition is scientific. 8

If matter, so-called, is substance, then Spirit, matter's opposite, must be shadow; and shadow cannot produce substance. The theory that Spirit is not the only substance and creator is pantheistic heterodoxy, which ultimates in sickness, sin, and death. It is the belief in a bodily soul and a material mind, a soul governed by the body, and a mind ruled by matter. This belief is shallow pantheism.

Mind creates His own likeness in ideas, and the substance of an idea is very far from being the supposed substance of non-intelligent matter. Hence the Father Mind is not the father of matter. The material senses and human conceptions would translate spiritual ideas into material beliefs, and say that an anthropomorphic God, instead of infinite Principle, in other words, divine Love, is the father of the rain, "who hath begotten the drops of dew," who bringeth "forth Mazzaroth in his season," and guideth "Arcturus, with his sons." 21

Finite mind manifests all sorts of errors, and thus proves the material theory of mind in matter to be the antipode of Mind. Who hath found finite life or love sufficient to meet the demands of human want and woe,— to still the desires, to satisfy the aspirations? Infinite Mind cannot be limited to a finite form, or it would lose its infinite character as inexhaustible Love, eternal Life, omnipotent Truth.

It would require an infinite form to contain infinite Mind. Indeed, the phrase *infinite form* involves a contradiction of terms. Finite man cannot be the image

Matter is not substance.

21

inexhaustible divine Love.

24

27

30

1 and likeness of the infinite God. A mortal, corporeal, or finite conception of God cannot embrace the glories
3 of limitless, incorporeal Life and Love. Hence
Infinite physique impossible. the unsatisfied human craving for something
6 better, higher, holier, than is afforded by this
material belief in a physical God and man. The insufficiency of this belief to supply the true idea proves
its falsity.

9 Man is more than a material form with a mind inside, which must escape from its environments in order
12 Infinity's reflection. to survive death and remain mind. He reflects infinity, and includes in this reflection
the universal idea of God.

When God expressed in man the infinite idea, forever
15 developing itself, broadening, and rising higher and higher from a boundless basis, He created everything that is to be found in the kingdom of Mind. We know
18 no more of man's individuality, as the true divine image and likeness, than we know of God.

The infinite Principle is reflected by the infinite idea
21 and spiritual individuality, but the material senses have no cognizance of either. The human capacities are enlarged and perfected, in proportion as humanity gains
24 the true conception of man and God.

Mortals have a very feeble and imperfect idea of the spiritual man, and of the infinite range of his thought.
27 Individual permanency. To him belongs eternal life. Never born and never dying, it were impossible for man, under the government of God in eternal Science, to fall
30 from his high estate.

Through spiritual sense you may discern the heart of divinity, and thus begin to comprehend, in Science, the

generic term *man*. Man is not absorbed in Deity, and 1 cannot lose his individuality, for he reflects God's man eternal Life; nor is he an isolated, solitary discerned. 3 idea, for he represents the sum of all substance, or infinite Mind.

In divine Science man is the true image of God. The 6 divine nature was expressed in Christ Jesus, who threw upon mortals the truer reflection of God, and lifted their lives higher than their poor thought-models would allow, 9 — thoughts which presented man as fallen, sick, sinning, and dying. The Christlike understanding of scientific being and divine healing includes a perfect Principle 12 and idea, — perfect God and perfect man, — as the basis of thought and demonstration.

If man was once perfect, but has now lost his perfection, then mortals have never beheld in man the reflex image of God. The *lost* image is no image, and the true likeness cannot be lost in reflection. Understanding this, Jesus said: "Be ye therefore perfect, even as your Father which is in heaven is perfect." 21

Mortal thought transmits its own images, and forms its offspring after human illusions. God, Spirit, works spiritually, not materially. Brain never formed a human concept. Vibration is not intelligent, hence it is not a creator. Immortal ideas — pure, perfect, and enduring — are transmitted by the divine Mind 27 through divine Science, which corrects error with the ideals of Truth, and demands spiritual thoughts, divine concepts, to the end that they may produce harmonious 30 results.

Drawing our conclusions about man from imperfec-

The divine image not lost. 18

Immortal models. 24

1 tion instead of perfection, we can no more arrive at the
true conception, or understanding, of man, and make
3 ourselves like unto it, than the sculptor can perfect his
outlines from an imperfect model, or the painter depict
the form and face of Jesus, while holding in thought the
6 character of Judas.

The conceptions of mortal, erring thought must give
way to the ideal of all that is perfect and eternal.

9 ^{Spiritual} Through many generations mortal beliefs will
discover. be attaining diviner conceptions, and the im-
mortal and perfect model of God's creation will be seen
12 as the only conception of being.

Science reveals the possibility of every good achieve-
ment, and sets mortals at work to discover what God
15 has already done; but distrust of one's ability to gain
the goodness desired, and bring out better and higher
results, often hampers the trial of one's wings, and ensures
18 failure at the outset.

Mortals must change their ideals, in order to improve
21 ^{Requisite} change of their models. A sick body is evolved from
our ideals. sick thoughts believed. Evil, disease, and
death proceed from false beliefs. Sensualism
evolves bad physical as well as bad moral conditions.

24 Selfishness and sensualism are educated in mortal
mind by the thoughts ever recurring to one's self, by
conversation about the body, and by the expectation of
27 perpetual pleasure or pain therefrom; and this educa-
tion is at the expense of spiritual growth. If we array
thought in mortal vestures, it must lose its immortal
50 radiancy.

If we look to the body for pleasure, we find pain. For
Life, we find death; for Truth, we find error; and for

Spirit, we find its opposite, matter. Now reverse this 1 action. Look away from the body, into Truth and Love, the Principle of all happiness, harmony; ^{Thoughts are things.} 3 and immortality. Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to 6 their occupancy of your thoughts.

The effect of mortal minds on health and happiness is seen in this: if one turns away from the body with such 9 absorbed interest as to forget it, the body ^{Unreality of pain.} experiences no pain. Under the strong im- pulse of a desire to perform his part, a noted actor used, 12 night after night, to go upon the stage and sustain his appointed task, walking about as actively as the youngest member of the company. This old man was so lame that 15 he hobbled every day to the theatre, and sat aching in his chair till his cue was spoken, — a signal which made him as oblivious of physical infirmity as if he had inhaled 18 chloroform, though he was in the full possession of his senses.

Detach sense from the body, or matter, which is only 21 a form of human belief, and you may learn the meaning of God, or good, and the nature of the im- mutable and immortal. Breaking away from ^{Immutable identity of man.} 24 the mutations of time and sense, you will neither lose the solid objects and ends of life nor your own identity. Fixing your gaze on the realities super- 27 nal, you may rise to the spiritual consciousness of being, even as the bird which has burst from the egg, and preens its wings for a skyward flight. 30

We should forget our bodies in remembering God and the human race. Good demands of man every hour.

1 wherein to work out the problem of being. Consecration to God lessens not man's dependence on Him, but
3 ^{Forgetfulness of self.} heightens it. Neither does it diminish his obligations to God, but shows the paramount necessity of meeting them. Christian Science takes
6 naught from the perfection of God, but ascribes to Him the greater glory. By putting "off the old man with his deeds," mortals "put on immortality."

9 We cannot fathom the nature and quality of God's creation by diving into the shallows of mortal belief. We must reverse our feeble flutterings, our efforts to
12 find life and truth in matter, and rise above the testimony of the material senses, above the mortal to the immortal idea of God. These clearer, higher views inspire the
15 Godlike man to reach the absolute centre and circumference of his being.

Job said: "I have heard of Thee by the hearing of the
18 ear: but now mine eye seeth Thee." Mortals will echo

^{The true sense.} Job's thought, when the supposed pain and pleasure of matter cease to predominate. They

21 will then drop the false estimates of life and happiness, of joy and sorrow, and attain the bliss of loving unselfishly, working patiently, and conquering all that is unlike God.

24 Starting from a higher standpoint, one rises spontaneously, even as light emits light without effort; for "where your treasure is, there will your heart be also."

27 The foundation of mortal discord is a false sense of man's origin. To begin rightly is to end rightly.

^{Mind the only cause.} Every concept which seems to begin with the brain begins falsely. Divine Mind is the only cause or Principle of existence. Cause does not exist in matter, in mortal mind, or in physical forms.

Mortals are egotists. They believe themselves to be 1 independent workers, personal authors, and even privileged originators of something which Deity ^{Human} _{egotism.} 3 would not or could not create. The creations of mortal mind are mortal. Immortal spiritual man alone represents the truth of creation. 6

When mortal man blends his thoughts of existence with those of his Maker, and works only as God works, he will no longer grope darkly, and cling ^{Mortal man a} _{mis-creator.} 9 to earth because he has not tasted heaven.

Carnal beliefs defraud us. They make man an involuntary hypocrite, — producing evil when he would create 12 good, forming deformity when he would outline grace and beauty, injuring those whom he would bless. He becomes a general mis-creator, who believes he is a 15 semi-god, whose "touch turns hope to dust, the dust we all have trod." He might say in Bible language: "The good that I would, I do not: but the evil which I would 18 not, *that I do.*"

There can be but one creator, who has created all. Whatever seems to be a new creation is but a new dis- 21 covery of some distant idea of Truth, — else ^{No new} _{creation.} it is a new multiplication or self-division of mortal thought, — as when some finite sense peers from 24 its cloister with amazement, and attempts to pattern the infinite.

The multiplication of a human and mortal sense of 27 persons and things is not creation. A wicked man, like an atom of dust thrown into the face of spiritual immensity, is like flickering blindness, instead of a scientific eternal consciousness of being. 30

The fading forms of matter, the mortal body and

1 material earth are the fleeting concepts of the human mind. They have their day before the permanent facts,
3 ^{Mind's true} and their perfection in Spirit, appear. The ^{camera.} crude creations of mortal thought must finally give place to the glorious forms which we sometimes behold in the camera of divine Mind, where the mental picture is real and eternal. Mortals must look beyond fading, finite forms, if they would gain the true 9 sense of things. Where shall the gaze rest, but in the unsearchable realm of Mind? We must look where we would walk, and we must act as possessing all power 12 from Him in whom we have our being.

As mortals gain more correct views of God and man, multitudinous objects of creation, which before were 15 ^{Self-com.} invisible, will become visible. When we ^{plenessa.} realize that Life is Spirit, and never in nor of matter, this understanding will expand into self-com- 18 pleness,— finding all in good, and needing no other consciousness.

Spirit and its formations are the only realities of being. 21 Matter disappears under the microscope of Spirit. Sin ^{Spiritual} is unsustained by Truth, and sickness and ^{proofs of} death were overcome by Jesus, who thus ^{existence.} 24 proved them to be forms of error. Life and blessedness are the only proofs of existence, whereby we can recognize it, and feel the unspeakable peace which 27 comes from an all-absorbing spiritual love.

When we learn the way in Christian Science, and recognize man's spiritual being, we shall behold and 30 understand God's creation,— all the glories of earth and heaven and man.

The universe of Spirit is peopled with spiritual beings,

and its government is divine Science. Man is the offspring, not of the lowest, but of the highest qualities of Mind. Man understands spiritual existence in proportion as his treasures of Truth and Love are enlarged. Mortals must gravitate Godward, their affections and aims grow spiritual, they must near the broader interpretations of being, and gain some proper sense of the infinite in order that sin and mortality may be put off.

This scientific sense of being, forsaking matter for Spirit, by no means suggests man's absorption into Deity, and the loss of his identity, but confers upon him enlarged individuality, a wider sphere of thought and action, a more expansive love, a higher and more permanent peace.

The senses represent man as having untimely birth and his death as irresistible, as if he were a weed growing apace, or a flower withered by the sun and nipped by untimely frosts; but this is true only of mortals, not of man. The Truth of being is perennial, and the error is seen only when we look from wrong points of observation.

Who that has felt the loss of human peace has not gained stronger desires for spiritual joy? The aspiration after heavenly good comes even before we discover what belongs to wisdom and Love. The loss of earthly hopes and pleasures brightens the ascending path of many a heart. The pains of sense quickly inform us that its pleasures are mortal, and that joy is spiritual.

The pains of sense are salutary, if they wrench away false pleasurable beliefs, and transplant the affections

1 from sense to Soul, where the creations of God are good,
2 ^{Decapitation} ~~of error.~~ "rejoicing the heart." Such is the sword of
3 Science, whereby Truth decapitates error, and
mortality gives place to man's higher individuality and
destiny.

6 Would existence be to you a blank without personal
friends? Then the time cometh when you will be soli-
9 ^{Uses of} ~~adversity.~~ tary, left without sympathy and alone; but
this seeming vacuum is already filled with
divine Love. When this hour of development comes,
even if you cling to a sense of personal joys, spiritual
12 Love will force you to accept what best promotes your
growth. Friends will betray and enemies will oppose,
until the lesson is sufficient to exalt you; for "man's
15 extremity is God's opportunity." Thus He teaches
mortals to lay down their fleshliness in order to gain
spirituality. This is done through self-abnegation. Uni-
18 versal Love is the divine way in Christian Science.

The sinner believes himself happier for wrong-doing,
and the saint that he suffers for doing right. Both
21 inferences are untrue. They are the cobweb miscon-
ceptions of material sense, mixing truth with error, in
cause and effect.

24 Mortals must follow Jesus' sayings, and his demon-
strations, which dominate the flesh. The throne of per-
27 ^{Beatific} ~~presence.~~ feet and eternal Mind is good. The beliefs
which originate in matter and are evil must
disappear. Man is the idea of Spirit; he reflects the
beatific presence, illumining the universe with light. Man
30 is deathless, spiritual; he is above mortal frailty, he
does not cross the barriers of time, into the vast forever
of Life, but coexists with God and the universe.

Every object in the material universe will be destroyed, 1
but the spiritual idea, whose substance is in Mind, lives
on. The offspring of God start not from epe- ^{The infinite} 3
meral dust. They are in and of God, divine ^{the infinite} 4
Mind, and so forever continue. God is one. The allness
of Deity is His oneness. Generically man is one, and 6
specifically man means all men.

It is generally conceded that God is Father, eternal,
self-created, infinite. If this is correct, the forever Father 9
must have had children prior to Adam, the great I AM
must have made all "that was made," — hence man and
the universe coexisted with God. 12

Christian Scientists understand that, in a religious
sense, they have the same authority for the appellative
mother, as for that of brother and sister which other 15
religious denominations use; and for a time they reli-
giously applied this name in that sense. Jesus said:
"For whosoever shall do the will of my Father which 18
is in heaven, the same is my brother, and sister, and
mother."

Mortals, when examined in the light of divine Science, 21
present more than is detected upon the surface, since
inverted thoughts and erroneous beliefs must
be counterfeits of Truth. Thought is bor- ^{Waymarks} 24
rowed from a higher source than dust, and,
by reversal, errors serve as waymarks to the one Mind
where all error disappears in celestial Truth. The robes 27
of Spirit are "white and glistening," like the raiment of
Christ. Even in this world, therefore, "let thy gar-
ments be always white." 20

CHAPTER X.

SCIENCE OF BEING.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life, . . . That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. — JOHN, First Epistle.

Here I stand. I can do no otherwise; so help me God! Amen! — MARTIN LUTHER.

1 **I**N the material world thought has brought to light, with great rapidity, many useful wonders. With 3 like rapidity have thought's swift pinions been rising Materialistic towards the realm of the real, to the spiritual challenge. cause of those lower things which give impulse to inquiry. Belief in a material basis from which may be deduced all rationality, is yielding slowly to the idea of a metaphysical basis, looking away from matter 6 to Mind as the cause of every effect. Materialistic hypotheses challenge metaphysics to meet in final combat. In this revolutionary period, like the shepherd- 9 boy with his sling, woman goes forth to battle with 12 Goliath.

Semi-metaphysical systems afford, in this final struggle for supremacy, no substantial aid to scientific Metaphysics; for their arguments are based partly Confusion confounded. on the testimony of the material senses, as 18 well as on the facts of Mind. These systems are

one and all, pantheistic, and savor of Pandemonium, a 1 house divided against itself.

From first to last the supposed coexistence of Mind 3 and matter, and the mingling of good and evil, have resulted from the philosophy of the serpent. Jesus' demonstrations sift the chaff from the wheat, and unfold 6 the unity and the reality of good, and the unreality, the nothingness, of evil.

Human philosophy has made God manlike. Christian 9 Science makes man Godlike. The first is error; the last is truth. Metaphysics is above physics, ^{Divine} _{Metaphysica.} 12 and matter does not enter into metaphysical premises or conclusions. Its categories rest on one basis; namely, the divine Mind. Metaphysics resolves things into thoughts, and exchanges the objects of sense for the 15 ideas of Soul.

These ideas are perfectly real and tangible to spiritual consciousness, and they have this advantage over the 18 objects and thoughts of material sense, — that they are good and eternal.

The testimony of the material senses is neither abso- 21 lute nor divine. I therefore plant myself unreservedly on the teachings of Jesus, of his apostles, of ^{Biblical} foundations. 24 the prophets, and on the testimony of the Science of Mind. Other foundations there are none. All other systems — systems based wholly or partly on knowledge gained through the material senses — are 27 reeds shaken by the wind, not houses built on the rock.

The theories I combat are these: (1) that all is matter; (2) that matter originates in Mind, and ^{Rejected} 30 theories. is as real as Mind, possessing intelligence and life. The first theory, that matter is everything, is

1 quite as reasonable as the second, that Mind and matter coexist and cooperate. One only of the following
8 statements can be true: (1) that everything is matter;
3 (2) that everything is Mind. Which one is it?

Matter and Mind are antagonistic, and both have not
6 place and power. Only by understanding that there is
but one power, — not two powers, matter and Mind, —
are correct and logical conclusions reached. Few deny
9 that intelligence apart from man, and which neither man
nor matter has created, forms and governs the universe;
and it is generally admitted that this intelligence is the
12 eternal Mind, or divine Principle.

The prophets of old believed, but did not understand. They looked for something higher than the systems of
15 ^{Prophetic} _{ignorance.} their times; hence their foresight of Christ's coming, of the new dispensation of Truth.

But even they knew not what would be the precise
18 nature of the teaching and demonstration of God in His
more infinite meanings, which were to reinstate harmony,
destroy sin, sickness, and death, establish the definition
21 of omnipotence, and maintain the Science of Spirit.

The pride of priesthood is the prince of this world that
has nothing in Christ. Meekness and charity have divine
24 authority. Mortals think wickedly — consequently they
are wicked; they think sickly, and so become sick. If
sin makes sinners, Truth and Love alone can unmake
27 them. If a sense of disease produces suffering, and a
sense of ease antidotes it, disease is mental, not material.
Hence the fact in Metaphysics that the human mind alone
30 suffers, and that the divine Mind alone can heal it.

The life of Christ Jesus was not miraculous, but was in-
digenous to his spirituality, — the good soil wherein the

seed of Truth springs up and bears much fruit. Christ's 1 Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with 3 the Scriptures, and uniting all periods in the design of God. Neither emasculation, illusion, nor insubordination exists in divine Science. 6

Jesus instructed his disciples to heal the sick through Mind instead of matter. He knew that the philosophy, Science, and proof of Christianity were in Truth, casting 9 out every kind of error.

In Latin the word rendered *disciple* signifies student; and the word indicates that the power of healing was not 12 a supernatural gift to those learners, but the ^{Studious} ^{disciples.} result of their cultivated spiritual understand- 15 ing of the divine Science which their Master demon- strated, by healing the sick and sinful. Hence the universal application of his saying: "Neither pray I for these alone, but for them also which shall believe on me, 18 [understand me] through their word."

Our Master said, "But the Comforter . . . shall teach you all things." When the Science of Christianity ap- 21 pears, it will lead you into all truth. The ^{New Testa-} ^{ment basis.} Sermon in the Mount is the essence of this Science, and the eternal life, not the death of Jesus, was 24 its outcome.

Those who are willing to leave their nets, or to cast them on the right side for Truth, have the opportunity 27 now, as aforetime, to learn and practise Chris- tian healing. The Scriptures contain it. The ^{Modern} ^{evangel.} spiritual import of the Word imparts this power. But, so as Paul says, "How shall they hear without a preacher? and how shall they preach, except they be sent?" If

1 sent, how shall they preach, convert, and heal
except the people hear?

3 The spiritual sense of Truth must be gr
Truth is understood. This sense is assimil
6 ^{Spirituality} we are honest, unselfish, loving
_{of Scripture.} In the soil of an "honest and gc

seed must be sown; else it beareth not m
the swinish element in human nature

9 Jesus said: "Ye do err, not knowing t
The spiritual sense of the Scriptures brin
tific sense, and is the new tongue n

12 last chapter of Mark's Gospel.

Jesus' parable of "the sower" show
Master not to impart to dull ears and
15 spiritual teachings they could not acce
thoughts, he said: "Give not that v
the dogs, neither cast ye your pearl

18 It is the spiritualization of thought
of daily life, in contrast with the re

21 ^{Unspiritual} contrasts. purity, in contrast with
dencies and earthward gravitatio
impurity,— wherein the real attr

24 origin and operation of Christian

Its triumphs are recorded in the
evil, from which are propagated t

27 sickness, and death.

The invisible Principle of the
it. God is the Principle of all

30 ^{God the Prin-} of all that really e
_{iple of all.} demonstrated by Je
and divine Principle in Scienc

Matter, and its claims to sin, sickness, and death are 1
contrary to God, and cannot emanate from Him. There
is no *material* Truth. The physical senses can take no 3
cognizance of God and spiritual Truth. Human belief
has sought out many inventions, but not one of them
can solve the problem of being, without the Principle of 6
divine Science. Deductions from material hypotheses
are not scientific. They differ from real Science inas-
much as they are not based on the divine Mind. 9

Divine Science reverses the false testimony of the
material senses, and thus tears away the foun-
dations of error. Hence the enmity between ^{Science}
~~sense~~ 12
Science and the senses, and the impossibility
of attaining perfect understanding, till the errors of
sense are eliminated. 15

The so-called laws of matter and of medical science have
never made mortals whole, harmonious, and immortal.
Man cannot be harmonious, if not governed by Soul. 18
Hence the importance of understanding the Truth of
being, which reveals the laws of spiritual existence.

God never ordained a material law to annul the spirit- 21
ual law. If there were such a law, it would annul the
supremacy of Mind and wisdom of the crea- ^{spiritual law}
tor. Jesus walked on the waves, fed the ^{the only law.} 24
hungry, healed the sick, and raised the dead, in direct
contradiction to material laws. His acts were the dem-
onstration of Science, as against the false claims of 27
material law.

Science shows that material, conflicting mortal opin-
ions and beliefs, at all times emit the effects of error, 30
but this atmosphere cannot be destructive to morals
and health when opposed promptly and persistently

1 by Christian Science. Truth and Love antidote this
2 mental miasma, and thus invigorate and sustain ex-
3 ^{Material} ^{knowledge} ^{illusive.} istence. Knowledge gained from matter, and
4 through the five senses, is only temporal,—the
5 conception of mortal mind, the offspring of
6 sense, not of Soul, Spirit,—and symbolizes all that is
7 evil and perishable. *Natural science*, as it is commonly
8 called, is not really natural or scientific, because it is de-
9 duced from the evidence of the physical senses. Ideas,
10 on the contrary, are born of Spirit, and are not mere
11 inferences drawn from material premises.

12 The senses of Spirit abide in Love, and they demon-
13 strate Truth and Life. Hence Christianity, and the
14 ^{Five senses} ^{deceptive.} Science which expounds it, are based on spir-
15 itual understanding, and supersede the so-
16 called laws of matter; Jesus demonstrated this great
17 verity. What we term the five physical senses are sim-
18 ply the manifest beliefs of mortal mind, which affirm
19 that life, substance, and intelligence are material, instead
20 of spiritual. These beliefs, and their products, constitute
21 the flesh, and the flesh wars against Spirit.

Divine Science is absolute, and permits no half-way
22 position in learning the Principle, and establishing the
23 ^{Impossible} ^{partnership.} rule by demonstration. The conventional
24 firm, called matter and mind, God never
25 formed. Science and understanding, governed by the
26 unerring and eternal Mind, destroy this imaginary
27 copartnership, formed only to be destroyed in a manner
28 and at a period as yet unknown. This suppositional
29 partnership is already obsolete; for matter, examined in
30 the light of divine Metaphysics, disappears.

Matter has no life to lose, and Spirit never dies. **A**

partnership of Mind with matter would ignore omnipotent Mind. This shows that matter did not originate in God, Spirit, and is not eternal. Therefore matter is neither substantial, living, nor intelligent. The starting-point of Science is that God, Spirit, is All-in-all, and there is no other might or Mind, — that God is Love, and therefore He is divine Principle.

To grasp the reality and order of being in its Science, you must begin by reckoning God, as the divine Principle of all that really is. Spirit, Life, Truth, Love, combine as one in God — and are the ^{Divine} _{synonyms.} Scriptural names for Him. All substance, intelligence, wisdom, being, immortality, cause, and good belong to Him — these are His attributes, these the eternal manifestations of the infinite divine Principle, Love. No wisdom is wise but His wisdom; no truth is true, no love is lovely, no life is immortal but what He gives; no good is, but the good He bestows.

Divine Metaphysics, as revealed to the understanding, shows clearly that all is Mind, and that Mind is God, omnipotence, omnipresence, omniscience, — ^{The divine} _{completeness.} that is, all power, all presence, all Science. Hence all is in reality the manifestation of Mind.

All our merely human theories are destitute of Science. The true understanding of God is divine. It robs the grave of victory. It destroys the false evidence that misleads thought and points to other gods, other powers, such as disease, sin, and death, superior or contrary to the one omnipotent God.

Truth, spiritually discerned, is scientifically understood. It casts out error and heals the sick.

1 Having one God, one Mind, establishes the brotherhood of man, and fulfils the divine laws: "Thou shalt
3 ^{Universal} _{brotherhood} have no other gods before me," and "Love thy neighbor as thyself." When these divine commands are understood they unfold the foundation of
6 brotherhood, wherein one mind is not at war with another, but all have one Spirit, Soul or God, one intelligent source, in accordance with the Scriptural command:
9 "Let this Mind be in you, which was also in Christ Jesus." Man and his Maker are correlated in divine Science, and consciousness is cognizant only of the
12 things of God.

The realization that all discord is unreal brings objects and thoughts into human view in their true light, 15 and presents them as beautiful and immortal. Harmony in man is as real and immortal as in music. Discord is unreal and mortal.

18 If God is admitted to be the only Mind and Life, there ceases to be any opportunity for sin and death.

21 ^{Perfection} _{requisite.} When we learn in Science how to be perfect, even as our Father in heaven is perfect, thought will be turned into new and healthy channels, — toward the contemplation of things immortal, and 24 away from materiality to the Principle of the universe, including man.

Belief and understanding never mingle. The latter 27 destroys the former. Discord is the *nothingness* of error. Harmony is the *somethingness* of Truth.

Nature and revelation inform us that like produces 30 like. Divine Science gathers not grapes from thorns, nor figs from thistles. Intelligence never produces non-intelligence; but matter is ever non-intelligent,

and therefore cannot spring from intelligence. To all 1
that is unlike unerring and eternal Mind, this Mind
saith, "Thou shalt surely die;" and else-<sup>Like evolv- 3
ing like.</sup>
where the Scripture saith that dust returns
to dust. The non-intelligent relapses into unreality.
The immortal never produces the mortal, and good 6
cannot result in evil. As God himself is good and
is Spirit, so goodness and spirituality must be im-
mortal. Their opposites, evil and matter, are mortal 9
error, and error has no creator. If one is real, the
other is unreal, and cannot be the outcome of an
infinite God. ¹²

Natural history presents vegetables and animals as
preserving their original species, — like reproducing like.
A mineral is not produced by a vegetable, nor the man 15
by the brute. In reproduction, throughout the entire
round of nature, the order of genus and species is pre-
served. This points to the spiritual truth and Science 18
of being. Error relies upon a reversal of this order,
asserts that Spirit produces matter, and consequently
all the ills of flesh; and therefore that good is the 21
author of evil. These suppositions contradict even the
order of natural science.

The realm of the real is spiritual. The opposite of 24
Spirit is matter, and the opposite of the real is the un-
real, or material. Matter is an error of state-<sup>Material
error.</sup> ²⁷
ment. This error in the premise leads to
errors in the conclusion, in every statement into which
it enters. Nothing we can say or believe regarding
matter is immortal, for matter is temporal, and is there- 30
fore a mortal phenomenon, sometimes beautiful, always
transitory.

1 Is Spirit the source or creator of matter? Science reveals nothing in Spirit out of which to create matter.

3 ^{Substance}
_{versus sup-}
_{position.} Divine Metaphysics explains away matter. Spirit is the only substance and consciousness recognized by divine Science. The senses 6 oppose this; but there are no material senses, for matter has no sensation. In Spirit there is no matter; even as in Truth there is no error, and in good no evil. It is a 9 false supposition, a notion that there is real substance-matter, the opposite of Spirit. Spirit being infinite, all, God can have no opposite.

12 That matter is substantial, or has life and sensation, is one of the false beliefs of mortals, and exists only 15 ^{One cause}
_{supreme.} in a supposititious mortal consciousness. Hence, as we approach Spirit and Truth, we 18 lose the consciousness of matter. The admission that there can be material substance requires another admission, — namely, that matter is self-creative, self-existent, and therefore eternal. From this it would 21 follow that there are two eternal causes, warring forever with each other; and yet we say that Spirit is supreme and omnipotent.

The belief of the eternity of matter contradicts the 24 demonstration of life as Spirit, and leads to the conclusion that if man is material, he originated in dust and must return to it, — logic which would prove his 27 annihilation.

All that we term sin, sickness, and death is comprised in a belief in matter. We define matter as error, be- 30 ^{Substance}
_{is Spirit.} cause it is a false sense of life, substance, and intelligence. Matter, with its mortality, cannot be substantial if Spirit is substance and eternal.

Which ought to be substantial to us,— the erring, 1
 changing, and dying, the mutable and mortal, or the
 unerring, immutable, and immortal? A New Testa- 3
 ment writer plainly describes faith, a quality of mind,
 as “the *substance* of things hoped for.”

The doom of matter establishes the conclusion that 6
 matter never originates, never did originate, in the im-
 mortal Mind, and is therefore not eternal. Matter is ^{Material} mortality. 9
 substance, Life, or intelligence. Matter is ^{spiritual} tangibility.
 therefore not created by Mind, nor for the manifestation
 and support of Mind.

Ideas are tangible and real to immortal consciousness; 12
 and they have the advantage of being eternal. ^{spiritual} tangibility.
 Spirit and matter cannot coexist or cooper-
 ate; and one can no more create the other than Truth 15
 can create error, or *vice versa*.

In proportion as the belief disappears that life and 18
 intelligence are in or of matter, the immortal facts of
 being are seen, whose only idea, or intelligence, is in
 God. Spirit is reached only through the understanding
 and demonstration of Life and Truth and Love. 21

Every system of human philosophy, doctrine, and 24
 medicine is more or less infected with the pantheistic
 belief that there is mind in matter; but Pantheistic
 this belief contradicts alike revelation and tendencies.
 right reasoning. A logical and scientific conclusion is
 reached only through the knowledge that there are 27
 not two bases of being, matter and mind, but one alone,
 — namely, Mind.

Pantheism, starting from a material sense of God, 30
 seeks cause in effect, principle in its idea, and life and
 intelligence in matter.

1 Matter is unknown in the infinitude of Mind. Symbols and elements of discord and decay are not products of the infinite, perfect, and eternal *All*.
8 ^{The things of God are beautiful.} From Love, and the light and harmony which are the abode of Spirit, only reflections of
6 good can come. All things beautiful and harmless are ideas of Mind. Mind creates and multiplies them, and the product can be only mental.
9 Finite belief can never do justice to Truth in any direction. It limits all things, and would compress Mind, which is infinite, beneath a skull-bone. Such
12 belief can neither apprehend nor worship the infinite, and seeks to divide the one Spirit into many, to accommodate its finite sense of the divisibility of Soul and
15 substance.

Through this error human belief comes to have "gods many and lords many." Moses declared, as Jehovah's
18 ^{Belief in many gods.} first command of the Ten: "Thou shalt have no other gods before me!" but behold the
zeal of belief to establish the opposite error, of many
21 deities. The argument of the serpent in the allegory, "Ye shall be as gods," urges, through every avenue, the belief that Soul is in body, and that Spirit, infinite
24 Life, is in finite forms.

Rightly understood, instead of possessing a sentient material form, man has a sensationless body; and
27 ^{Sensation-less body.} God, the Soul of man and of all existence, being perpetual in His own individuality, harmony, and immortality, imparts and perpetuates
30 these qualities in man. — through Mind, not matter. The only excuse for entertaining human opinions, and rejecting the Science of being, is our mortal ignorance

of Spirit,— ignorance which yields only to the understanding of divine Science, whereby we enter into the kingdom of Truth on earth, and learn that Spirit is infinite and supreme. Spirit and matter no more commingle than light and darkness. When one appears, the other disappears.

Error alone presupposes man to be both mind and matter. Divine Science contradicts the corporeal senses, rebukes mental belief, and asks: What is the ^{God and} Ego, whence its origin, and what its destiny? ^{His image.} The Ego-man is the reflection of the Ego-God, the image and likeness of perfect Mind, Spirit, Soul, Principle.

The one Ego, one Mind, or Spirit, called God, is infinite individuality supplying all form and comeliness, which reflects reality and divinity in individual man and things.

The mind supposed to exist in matter, or beneath a skull-bone, is a myth, a misconceived sense and false conception as to man and Mind. We shall learn that sin and mortality are without any actual origin or rightful existence, when we put off the false sense for the true, and see that they have neither Principle nor permanency. They are native nothingness, out of which error would simulate creation, through a man formed from dust instead of Deity.

Divine Science does not put new wine into old bottles, Soul into matter, nor the infinite into the finite. Our false views of matter perish as we grasp ^{The true} the facts of Spirit. The old belief must be ^{new idea.} cast out, or the new idea will be spilled, and the inspiration, which is to change our standpoints, will be

1 lost. Now, as of old, Truth casts out evils and heals the sick.

3 The real Life, or Mind, and its opposite — the so-called material life — are figured by two geometrical symbols, a ^{Figures of} circle, or sphere, and a straight line. The ^{being.} circle represents the infinite, without beginning or end ; the straight line represents the finite, which has both beginning and end. The sphere represents self-existent and eternal individuality and Mind ; the straight line, a belief in a self-existent and temporary material existence.

12 The opposite symbols, above referred to, never unite in figure or fact. The straight line finds no abiding-

^{Opposite symbols.} place in a curve, and the curve finds no adjustment to the straight line. Matter has no place in Spirit, and Spirit has no place in matter. Truth has no home in error, and error has no foothold in

18 Truth. Mind cannot pass into non-intelligence and matter, nor can non-intelligence become Soul. At no point can these opposites mingle or unite. Even though 21 they seem to touch, one is still a curve, and the other remains a straight line.

There is no inherent power in matter ; for all that 24 is material is a material, human, mortal thought, always governing itself erroneously.

Truth is the intelligence of immortal Mind. Error 27 is the so-called intelligence of mortal mind.

Whatever indicates the fall of man, or the opposite of God, or God's absence, is a mortal belief ; and this belief 30 ^{Truth is not inverted.} is neither Mind nor man, for it is not begotten of the Father. The rule of inversion infers from error its opposite, Truth ; and Truth is the

light which dispels error. As mortals begin to understand Spirit, they give up the belief that there is any true life outside of God. 1

Mind is the source of all movement, and there is no inertia to retard or check its perpetual and harmonious action. It is the same Life, Love, and wisdom, "yesterday, and to-day, and forever." 8
 Matter and its effects — sin, sickness, and death — are states of mortal mind which act, react and then come to a stop. They are not facts of Mind. They are not ideas, but illusions. Principle is absolute. It admits of no beliefs, but rests upon understanding. 12

But what say prevalent theories? They insist that Life, or God, is one and the same with material life, so-called. They speak of both Truth and error as *mind*, 15 and of good and evil as *spirit*. They claim that to be life which is but the objective state of material sense, — such as the structural life of the tree and of material man, — and deem it the manifestation of the one Life, God.

This false belief as to what really constitutes life so 21 detracts from God's character and nature, that the true sense of His power is lost to all who cling to this falsity. The divine Principle, or Life, 22 cannot be practically demonstrated in length of days, as it was by the patriarchs, unless its Science be stated accurately. We must receive it in the understanding, 27 and live it in daily life; and unless we so do we cannot teach Science, any more than we can teach and illustrate geometry by calling a curve a straight line, or calling a 30 straight line a sphere.

Are mentality, immortality, consciousness, resident

Source of
all life and
action.

Spiritual
structure.

1 in matter? It is not rational to say that Mind is infinite, but dwells in finiteness, — in matter, — or that matter is
3 the medium of Mind.

If God is limited to man or matter, or if the infinite could be circumscribed within the finite, God would then
6 ^{Mind never limited.} be corporeal, and unlimited Mind would seem to spring from a limited body; but this is an impossibility. Mind can have no starting-point, and can
9 return to no limit. It can never be in bonds, nor be fully manifested through corporeality.

Can God create or accept such representatives of Himself as mortals, sin, sickness, and death? Can matter
12 recognize Mind? Can infinite Mind recognize matter? Can the infinite dwell in the finite
15 or know aught outside of infinity? Can Deity be known through the material senses? Can these senses, which afford no direct evidence of Spirit, give correct testimony
18 as to infinite Life, Truth, and Love?

The answer to all these questions must forever be in the negative.

21 The physical senses can afford no proof of God. We can neither see Spirit through the eye, nor hear it through the ear; nor can we feel, taste, or smell Mind.
24 ^{Our physical insensibility to Spirit.} Even the more subtle and misnamed material elements are beyond the cognizance of these senses, and are known only by certain effects commonly attributed to them.

According to Christian Science the true senses of man are spiritual, emanating from divine Mind. Thought passes from God to man, but no sensation or report comes back from body to Mind. The intercommunication is always between God and man. Matter is not

sentient, and cannot be really cognizant of good or of 1 evil, of pleasure or of pain. Man's individuality is not material. This Science of being obtains not alone here- 3 after, in what men call Paradise, but here and now; for it is the great fact of being, for time and eternity.

What, then, is the material personality which suffers, 6 sins, and dies? It is not man, the image and likeness of Truth, but man's counterfeit, the inverted ^{The human} likeness, or error, sin, sickness, and death. ^{counterfeit.} 9 The unreality of the claim that a mortal is the true image of God is illustrated by the opposite natures of Spirit and matter, for one is intelligence while the other 12 is non-intelligence.

Is God a physical personality? Spirit is not physical. The belief that mind sins, or is within the cranium, is a 15 false conception of intelligence. The time has come for this finite conception of the infinite, and of a material body as the seat of ^{Material misconceptions.} 18 Mind, to give place to a diviner sense of Mind and its manifestations,—to the better understanding that Science gives of the Supreme Being, or divine Principle, Life, 21 Truth, Love.

By interpreting God as a corporeal Saviour, but not as the saving Principle, or divine Love, we shall continue 24 to seek salvation through pardon, and not through reform, and resort to matter, instead ^{Salvation is through reform.} 27 of Spirit, for the cure of the sick. As mortals reach, through knowledge of Christian Science, a higher platform, they will seek to learn, not from matter, but from divine Principle, how to demonstrate the Christ, 30 Truth, as the healing and saving power of God.

It is essential to understand, instead of believe, what

1 relates most nearly to the happiness of being. To seek
2 Truth through belief in a human doctrine is not to under-
3 stand the infinite. We must not seek the immutable
4 and immortal through the finite, mutable, and mortal,
5 and so depend upon belief instead of demonstration; for
6 this is fatal to a knowledge of Science. The understand-
7 ing of Truth gives real faith in it, and is better than all
8 burnt offerings.

9 The Master said, "No man cometh unto the Father
10 [the divine Principle of being] but by me." Christ,
11 Truth and Life, reveals the divine Principle; for Christ
12 said, "I am the way." Physical causation was put
13 aside, from first to last, by this original man, Jesus.
14 He knew that divine Principle alone creates and governs
15 all that is real.

In the Saxon tongue *good* was the term for God.
16 ^{Goodness}
17 ^{a portion}
18 ^{of God.} The Scriptures declare all that He made to be
good, like Himself,—good in Principle and
19 in idea. Therefore the spiritual universe is
good, and reflects God as He is.

20 God's thoughts are perfect and eternal, are substance
21 and Life. Material and temporal thoughts are human,
22 ^{Spiritual}
23 ^{thoughts.} involving error; and since God, Spirit, is the
24 only cause, they lack a divine cause. The
temporal and material are not then creations of Spirit.
They are but counterfeits of the spiritual and eternal.
25 Transitory thoughts are the antipodes of everlasting
Truth; though (by the supposition of opposites) error
must also say, "I am true." But this saying destroys
26 itself.

Sin, sickness, and death are comprised in human ma-
terial belief, and belong not to the divine Mind. They are

without a real origin or existence. They have neither 1 Principle nor permanence, but belong, with all that is material and temporal, to the nothingness of error, which 8 simulates the creations of Truth. All creations of Spirit are eternal ; but creations of dust must return to dust. Error supposes man to be both mental and material ; but 6 divine Science contradicts this postulate, and maintains his spiritual identity.

We call the absence of Truth, *error*. Truth and 9 error are opposites. In Science, Truth is divine, and the infinite God can have no opposite. Did 12 God, Truth, create error? No! “Doth a ^{Divine} ~~allness~~. fountain send forth at the same place sweet water and bitter?” God being everywhere and all-inclusive, how can He be absent, or suggest the absence of omnipres- 18 ence? How can there be more than *all*?

Neither understanding nor truth accompanies error; nor is error the offshoot of Mind. Evil calls itself 18 something, when it is nothing. It saith, “I am man, but I am not the image and likeness of God;” whereas the Scriptures declare that man was made in God’s 21 likeness.

Error is false, mortal belief; it is illusion, without spiritual identity or foundation, and has no real exist- 24 ence. The supposition that life, substance, ^{Error} ~~unveiled~~. and intelligence are *in* matter, or *of* it, is an 27 error. Matter is neither a thing nor a person, but merely the objective representation of Spirit’s opposite. The five material senses testify to truth and error as united in a mind both good and evil. Their false evi- 30 dence must yield to Truth only,— to the recognition only of Spirit, and of a spiritual creation.

1 Truth cannot be contaminated by error. The statement that *Truth is real*, necessarily includes the correlated statement, that *error is unreal*.

The suppositional warfare between truth and error is only the mental conflict between the testimony of the 6 ^{The great} spiritual senses and the evidence of the material senses, and this warfare between the Spirit and flesh shall settle all questions through faith in, and 9 the understanding of divine Love.

Superstition and understanding can never combine. When the final physical and moral effects of Christian 12 Science are fully apprehended, the conflict between truth and error, understanding and belief, Science and material sense, foreshadowed by the prophets and 15 inaugurated by Jesus, will cease, and spiritual harmony reign. The lightnings and thunderbolts of error may burst and flash till the cloud is cleared, the tumult dies 18 away in the distance, and the raindrops of divinity refresh the earth.

The chief stones in the temple of Christian Science 21 are to be found in the following postulates: that Life 22 ^{Stones in} _{the temple.} is God, good, and not evil; that Soul is sin- less, not to be found in the body; that Spirit 24 is not, and cannot be, materialized; that Life is not sub- ject to death; that the spiritual real man has no con- sciousness of material life or death.

27 Science reveals the glorious possibilities of man, un- 28 ^{The Christ-} limited by the mortal senses. The Christ- element. element in the Messiah made him the Way 30 shower, Truth and Life.

In eternal Truth mortals lose what they have learned from error, and man's true existence as a child of God

comes to light. Truth, demonstrated, is eternal life. 1
Mortal man can never rise from the temporal *débris* of
error, belief in sin, sickness, and death, until he learns 8
that God is the only Life. The belief that life and
sensation are in the body should be overcome by the under-
standing of what constitutes man, then the body will be 6
immortal; and Spirit will have overcome the flesh.

A wicked man is not the idea of God. He is little
else than the expression of error. To suppose that 9
hatred, envy, pride, hypocrisy, revenge, have <sup>Wickedness
is not man.</sup> life abiding in them, is a terrible mistake.
Life and Life's idea, Truth and Truth's idea, never 12
make men sick or sinful.

The fact that the Christ, or Truth, overcame and still
overcomes death, proves the "king of terrors" to be but 15
a mortal belief, or error, which Truth destroys <sup>Death but
an illusion.</sup> with the spiritual evidences of Life; and this
shows that what appears to the senses to be death is but 18
a mortal illusion; for to the real man and the real uni-
verse there is no death-process.

The belief that matter has life results, by the univer- 21
sal law of mortal mind, in a belief in death. So man,
tree, and flower are supposed to die; but the fact re-
mains, that God's universe is spiritual and immortal. 24

The spiritual fact and the material belief of things
are opposites; but the spiritual is true, and therefore
the material must be untrue. Life is not in <sup>Spiritual
offspring.</sup> 27
matter, therefore it cannot be said to pass out
of it. Matter and death are but mortal illusions. Spirit,
and all things spiritual, are the real and eternal. 30

Man is not the offspring of flesh, but of Spirit, — of
Life, not of death. Because Life is God, it must be

1 eternal, self-existent, — the everlasting I AM, the Being
2 who was and is and shall be, whom nothing can erase.
3 If the Principle, rule, and demonstration of being are
4 not in the least understood before what is termed death
5 ^{Death no} overtakes mortals, they will rise no higher in
6 ^{advantage.} the scale of existence at that single point of
7 experience; but will remain as material as before the
8 transition, still seeking happiness through a material
9 instead of through a spiritual sense of life, and from
10 selfish and inferior motives. That life or mind is finite
11 and physical, and manifested through brain and nerves
12 is false, hence Truth comes to destroy this error and its
13 effects, namely, sickness, sin, and death. To the other,
14 the spiritual class, relates the Scripture: "On such the
15 second death hath no power."

If the change called *death* destroyed the belief in sin,
16 sickness, and death, happiness would be won at the
17 ^{Future} moment of dissolution, and be forever per-
18 purification. manent; but this is not so. Perfection is
19 gained only by degrees. They who are unrighteous
20 shall be unrighteous still, until Christ, Truth, through
21 divine Science, removes all ignorance and sin.

The sin and error which possess us at the instant of
22 death do not cease at that moment, but endure until the
23 ^{Sin is} death of these errors. To be wholly spiritual,
24 ^{punished.} man must be sinless, and he becomes spiritual
25 only when he reaches perfection. The murderer, though
26 slain in the act, does not thereby forsake sin. He is no
27 more spiritual for believing his body dead, and learning
28 that his cruel mind is not dead. His thoughts are no
29 purer until evil is disarmed by goodness. His body is as
30 material as his mind, and *vice versa*.

The suppositions that sin is pardoned while unforgiven, that happiness can be genuine in the midst of sin, that the so-called death of the body frees from sin, and that God's pardon is aught but the destruction of sin, — these are grave mistakes. We know that all will be changed "in the twinkling of an eye," when the last trumpet shall sound; but this last call of wisdom cannot come till mortals have already yielded to each lesser call in the growth of Christian character. Mortals need not fancy that belief in the experience of death will awaken them to glorified being.

Universal salvation rests on progression and probation, and is unattainable without them. Heaven is not a locality, but a divine state of Mind in which all the manifestations of Mind are harmonious and immortal, because sin is not there, and man is found having no righteousness of his own, but in possession, like Paul and his followers, of "the mind of the Lord."

"In the place where the tree falleth, there it shall be." So we read in Ecclesiastes. This text has been transformed into the popular proverb, "As the tree falls, so it must lie." As man falleth asleep, so shall he awake. As death findeth mortal man, so shall he be after death, until probation and growth shall effect the needful change. Mind never becomes dust. No resurrection from the grave awaits Mind or Life, for the grave has no power over either.

No final judgment awaits mortals; for the judgment-day of wisdom comes hourly and continually, even the judgment by which mortal man is divested of all material error. As for spiritual error there is none.

Salvation
and pro-
bation.

15

Day of
judgment.

30

1 When the last mortal fault is destroyed, then the
final trump will sound which ends the battle of Truth
3 with error and mortality; "but of that day and hour,
knoweth no man." Here prophecy pauses. Divine
Science alone can compass the heights and depths of
6 being, and reveal God.

Truth will be to us "the resurrection and the life"
only as it destroys all error, and the belief that Mind,
9 ^{Primitive} ~~error.~~ the only immortality of man, can be fettered
by the body, and Life be controlled by death.
Erring, sinful, sick, and dying men are not the like-
12 nesses of perfect and eternal Mind.

Matter is the primitive belief of mortal mind, because
this so-called mind has no cognizance of Spirit. To
15 mortal mind, matter is substantial, and evil sometimes
good. The senses of mortal mind are material, and its
consciousness is dependent on matter.

18 Jesus, explaining the origin of material man and
mortal mind, said: "Why do ye not understand my
speech? Even because ye cannot hear my word. Ye
21 are of your father, the devil [evil], and the lusts
of your father ye will do. He was a murderer from
the beginning, and abode not in the truth, because
24 there is no truth in him. When he speaketh a lie he
speaketh of his own: for he is a liar, and the father
of it."

27 This carnal mortality, misnamed *mind*, must become
extinct, and thus man would be annihilated, were it not
30 ^{Immortal} ~~man.~~ for the spiritual man's indissoluble connec-
tion with God, which Jesus brought to light.
In his resurrection and ascension he showed that
a mortal man is not the real essence of manhood;

and this unreal mortality disappears in presence of the 1 reality.

Electricity is not a vital fluid, but the least material 3 form of illusive consciousness,— the material mindlessness, which forms no link between matter ^{Elementary} electricity. 6 and Mind, and destroys itself. Matter and mortal mind are but different strata of human belief. The grosser substratum is named matter. The more ethereal is called human, or mortal mind, and is the 9 illusion that is called mind in matter. In reality and Science both strata are false presentations of man.

The material so-called gases and forces are counter- 12 feits of the spiritual forces of divine Mind, whose potency is Truth, whose attraction is Love, whose adhesion and cohesion are Life, perpetuating the eternal 15 facts. Electricity is the sharp surplus of materiality which counterfeits the true essence of spiritual Truth, — the great difference being that the former is unreal 18 and the latter is real.

The vapid fury of mortal mind — expressed in earthquake, wind, wave, lightning, fire, bestial ferocity — 21 shows this so-called mind to be self-destructive. These manifestations of evil counterfeit ^{The counterfeited forces.} 24 divine justice, and are called, in the Scriptures, “ the anger of the Lord.” Really they signify His justice in the self-destruction of error, and point to its opposite, the strength and permanency of Truth, whose supremacy is 27 ever asserting itself. Christian Science brings to light Truth and its supremacy, universal harmony, the entireness of God, good, and the nothingness of evil. 30

The five physical senses are the avenues and instruments of human error, which correspond with it. These

1 senses indicate the common human belief, — namely,
3 ^{Instruments} _{of error.} that life, substance, and intelligence are a uni-
son of matter with Spirit. This is panthe-
ism, and carries within itself the seeds of all error.

6 If man is both mind and matter, the loss of one finger
would take away some quality and quantity of the man;
for matter and man would be one.

9 The belief that matter thinks, sees, or feels, is not
more real than that matter enjoys and suffers. This
12 ^{Mortal} _{verdict.} mortal belief, misnamed *man*, is error, say-
ing: "Matter has intelligence and sensation.

15 Nerves feel. Brain thinks and sins. The stomach can
make a man cross. Injury can cripple and matter can
kill man." This verdict of the so-called material senses
18 victimizes mortals, taught, as they are by physiology and
pathology, to revere false testimony, even the errors that
are destroyed by Truth, through spiritual sense and
18 understanding.

21 The lines of demarcation between immortal man, rep-
resenting Spirit, and mortal man, representing the error
21 ^{Mythical} _{pleasure.} that life and intelligence are in matter, show
the pleasures and pains of matter to be myths,
24 and human belief in them to be the father of mythology,
24 wherein matter is represented as divided into intelligent
gods. Man's genuine selfhood is recognizable only in
what is good and true; for man is not self-made, he
27 is the offspring of God.

27 The inebrate believes there is pleasure in intoxication.
The thief believes he gains something by stealing, and
30 the hypocrite that he is hiding himself. The Science
of Mind corrects such mistakes, as Truth demonstrates
the falsity of error.

The belief that a severed limb is aching in the old 1 location, when the sensation is believed to be ^{Severed} members. 3 in nerves which are no longer there, is an added proof of the unreliability of physical testimony.

God creates and governs the universe, including man. 4 The universe is filled with spiritual ideas, which He 6 evolves, and they are obedient to the Mind which makes them. Mortal mind transforms ^{Mortals} unlike ^{immortals.} 9 the spiritual into the material, and must give back the original, if it would escape from the mortality which follows its error. Mortals are not like immortals, created in God's own image; but infinite Spirit is all, 12 and false consciousness will at last yield to the discernment of this fact, and disappear, and the real sense of being, perfect, and forever intact, will appear. 15

The manifestation of God through mortals is as light passing through the window-pane. The light and the glass never mingle, but the glass is less opaque ^{Goodness} 18 than the walls. The mortal mind through which Truth appears most vividly is that one which has lost much materiality,—much error, in order to 21 become a better transparency for Truth. Then, like a cloud melting into thin vapor, it no longer hides the light. 24

All that is called mortal thought is made up of error. The theoretical mind is matter, named *brain*, or *material consciousness*, the exact opposite of real Mind, ^{Brainology} 27 or Spirit. Brainology teaches that mortals are created to suffer and die. It further teaches that when man is dead, his immortal soul is resurrected from ^{so} death and mortality. Thus error theorizes that spirit is born of matter and returns to matter, and man has a

1 resurrection from dust; whereas Science unfolds the eternal verity, — that man is the spiritual, eternal reflection of God.

Progress is born of experience. It is the ripening of mortal man, through which the mortal is dropped for 6 ^{Scientific} purgation. the immortal. Either here or hereafter, suffering or Science must destroy all illusions regarding life and mind, and regenerate material sense 9 and self. The old man, with his deeds, must be put off. Nothing sensual or sinful is immortal. The death of a false material sense and of sin, not the death of organic 12 matter, is what reveals man, and Life, harmonious, real, and eternal.

The so-called pleasures and pains of matter perish; 13 and they must go out under the blaze of Truth, spiritual sense, and the actuality of being. Mortal belief must, through Science or suffering, lose all satisfaction in 18 error and sin, in order to part with them.

Whether mortals will learn this here or hereafter, and how long they will suffer the pangs of fiery destruction, 21 depends upon the tenacity of error.

The knowledge obtained only from the corporeal senses leads to sin and death. When the testimonies of 24 ^{Mixed} Spirit and matter, Truth and error, seem to testimony. commingle, they rest upon foundations which time is wearing away. Mortal mind judges by the evidence from the material senses, until Science obliterates 27 this false testimony. An improved belief is one step out of error, and aids in taking the next step and understanding 30 the situation in Christian Science.

Human belief is an autocrat, though not deserving its power. It says to mortals, " You are wretched! " and

they become so; and nothing can change this state, until the belief changes. Human belief says, "You are happy!" and mortals are so; and no circumstance can alter the situation, until the belief on this subject changes. Human belief says to mortals, "You are sick!" and this testimony manifests itself on the body as sickness. It is as necessary for a health-illusion, as for an illusion of sickness, to be instructed out of itself, into the understanding of what constitutes health; for a change in either thought affects the physical condition.

Erroneous belief is destroyed by truth. Change the evidence, and that disappears which before seemed to it real; and the human consciousness rises higher. Thus the reality of being is attained and man found to be immortal. The only fact concerning any material concept is, that it is neither scientific nor eternal, but subject to change and dissolution.

Faith is higher and more spiritual than belief. It is a chrysalis state of human thought, wherein spiritual evidence, contradicting the testimony of material senses, begins to appear, and Truth, the ever-present, is becoming understood. Human thoughts have their degrees of comparison. Some thoughts are better than others. A belief in Truth is better than a belief in error, but no human opinions are founded on the divine rock. They can be shaken; and until belief becomes faith, and faith becomes spiritual understanding, human thought has little relation to the actual or divine.

A belief fulfils its own illusive conditions. Sickness, sin, and death are the vague realities of human con-

Belief an
autocrat.

Self-im-
provement.

Faith higher
than belief.

30

1 clusions. Life, Truth, and Love are the realities of divine Science, which dawn in faith, and glow full-
3 orbed in spiritual understanding. As a cloud hides the sun it cannot extinguish, so false belief silences for a while the voice of immutable harmony; but it cannot
6 destroy Science armed with faith, hope, and fruition.

What is termed material sense can only report a mortal temporary sense of things; whereas spiritual sense
9 ^{Truth's witness.} can only bear witness to Truth. To material sense the unreal is the real until this sense is corrected by Christian Science.

.12 Spiritual sense, contradicting the material senses, involves intuition, hope, faith, understanding, fruition, reality. Material sense involves the belief that mind is
15 in matter. This human belief, alternating between a sense of pleasure and pain, between hope and fear, between life and death, never reaches beyond the boundary of the mortal, or the unreal. When the real is
18 attained, which is announced by Science, joy is no longer a trembler, nor is hope a cheat. Spiritual ideas, like
21 numbers and notes, start from Principle, and admit no materialistic beliefs concerning them. Spiritual ideas lead up to their divine origin, God, and to the spiritual
24 senses.

Angels are not etherealized human beings, evolving animal qualities in their wings; but they are celestial
27 ^{Thought-angels.} visitants, flying on spiritual, not material, pinions. They are pure thoughts from God, winged with Truth and Love, no matter what their individualism may be. Human conjecture confers upon them its own forms of thought, marked with superstitious outlines, making them human creatures with sug-

gestive feathers: but this is only fancy. It has behind it 1 no more reality than has the sculptor's thought when he carves his "statue of liberty," which embodies his conception of an unseen quality or condition, but which has no physical antecedent reality, save in the artist's own observation and "chambers of imagery." 6

My angels are exalted thoughts, appearing at the door of some sepulchre, where human belief has buried its fondest earthly hopes. With white fingers 9 they point upward to a new and glorified trust, ^{Our angelic messengers.} a higher ideal of life and its joys. Angels are God's impartations to man, — not messengers, or persons, but 12 *messages* of the true idea of divinity, flowing into humanity. These upward-soaring thoughts never lead mortals toward self or sin, but guide them to the Principle of all 15 good, whither every pure and uplifting aspiration tends. We should give earnest heed to these spiritual guides. Then they will tarry with us, and we shall be found 18 entertaining "angels unawares."

Knowledge gained from material sense is figuratively represented in Scripture as a tree, bearing the fruits of 21 sin, sickness, and death. Ought we not then ^{Knowledge and Truth.} to judge this knowledge, thus obtained, to be untrue and dangerous, since "the tree is known by his 24 fruit"?

Truth never destroys its own idea. It is spiritual, eternal substance, which cannot destroy its own reflection. Corporeal sense, or error, may hide truth, health, harmony, and Science, as the mist obscures the sun or the mountain; but Science, the sunshine of Truth, 26 will melt away the shadow, and reveal the celestial peaks.

1 If man were solely a creature of the material senses, he would have no eternal Principle, and would be mu-
3 ^{old and new man.} table and mortal. Human logic is awry when it attempts to draw correct spiritual conclu-
sions of life from matter. Finite sense has no true
6 appreciation of infinite Principle, — God, — or of His infinite idea, or reflection, — man. The mirage, which
9 illustrates the illusion of material man, who is not found in the image of God.

So far as the scientific statement of being is under-
12 stood, it can be proven ; and will bring to light the true reflection of God — the real man, or the *new man* (as St. Paul has it).

15 The temporal and unreal never touch the eternal and real. The mutable and imperfect never touch the im-
18 ^{The tares and wheat.} mutable and perfect. The inharmonious and self-destructive never touch the harmonious and self-existing. These opposites are the tares and wheat, which never really mingle, though (to mortal sight) they grow side by side until the harvest. In the harvest, Science separates the wheat from the tares, through the realization of God as ever present, and of
24 man as reflecting the divine likeness.

Spirit is God, or Soul. Soul, or Spirit, is not within a cranium or in matter. If it were so, God would have
27 ^{The divine reflection.} but one representative, that is, man, and man would be identical with God. The theory that soul, or spirit, dwells in matter is taught by theo-
30 logians and physicians. This theory is questionable. Man reflects and expresses the divine substance, or Mind ; but God is not in His reflection, any more than

in the mirror which reflects his image, or the 1
in the ray of light which goes out from it.
seen only in that which reflects good, Life, 3
love, — yea, which manifests all God's attributes
in, even as the human likeness, thrown upon
it, repeats precisely the color, form, and action 6
of it in front of it.

Men comprehend what divine Science means
by *reflection*. To himself, mortal and material 9
he to be substance; but his sense of substance
is, and is temporal.

On the other hand, the immortal and spiritual man is 12
material, and reflects the eternal substance, or
immortals hope for. He reflects divine Life,
love, which constitute the only real and 15

This reflection is transcendental, only
the spiritual man's substantiality transcends
it, and is revealed only through divine 18

stance, and man is the offspring of sub-
stance made in the divine image and likeness, 21
which for, and in reality has,
God, the substance of Spirit, Inverted
images
and ideas.

belief that man has any 24
mind, is not spiritual and breaks the
Commandment: Thou shalt have but one God,
man seems to himself to be material 27
and is “image.” Delusion arises from a
sense of material sense, which, from a
distance outside the focal distance of infinite 30
reflects inverted image of Mind and substance,
it is upside down.

1 This falsity presupposes soul to be an unsubstantial dweller in material forms, and spirit and substance to
3 be material instead of immaterial. Immortality is not bounded by mortality. Infinity is not compassed by finiteness. Principle is not to be found in fragmentary
6 ideas.

The material mind and body are temporal, but the immortal are spiritual and eternal. The identity of the
9 ^{Identity not lost.} real man is not lost, but found through this explanation; for the conscious infinitude of existence and of all identity is thereby discerned, and re-
12 mains unchanged. It is impossible that man should lose aught, when all is eternally his. The notion that mind is in matter, and that the so-called pleasures and pains —
15 the sin, sickness, and death of the body — are real, is a mortal belief; and this belief is all that will ever be lost.

Continuing our definition of *man*, let us remember that
18 the harmonious and immortal man has existed forever,
Definition of man. and is always beyond and above the mortal illusion of any life, substance, and intelligence
21 as existent in matter. This statement is based on fact, not fable. The Science of being reveals man as perfect, even as the Father is perfect; because the Soul, or Mind, 24 of man is God, the divine Principle of all being, and the real man is governed by Soul instead of sense, by the law of Spirit, not of matter.

27 God is Love. He is therefore divine Principle, the infinite Person, called God. Man's true consciousness is in the mental, not in any bodily likeness to Spirit. In-
30 deed, the body presents no proper likeness of divinity, though mortal mind would fain have us so believe.

Even in Christian Science, reproduction, by Spirit's

individual ideas, is but the reflection of the creative 1 power of the divine Principle of those ideas. The reflection, through mental manifestation, of the 3 ^{Mental} ~~propagation~~ multitudinous forms of Mind which people the ^{Mental} ~~propagation~~ realm of the real, is controlled by Mind, which is the Principle thereof. This multiplication comes from no 6 power of propagation in themselves or in matter.

The minutiae and grandeur of lesser individualities reflect the one divine individuality. They are comprehended in Soul and formed by Spirit, not by material sensation. Whatever reflects Life, Truth, and Love is spiritually conceived and brought forth; but the state- 12 ment that man is conceived and evolved both spiritually and materially, or by both God and man, contradicts this. All the vanity of the ages can never make both 15 these contradictions true. Divine Science lays the axe at the root of the illusion that life, or mind, is in the material body; and it will eventually destroy this illu- 18 sion, through the self-destruction of all error, and a beatified understanding of the Science of Life, which overcomes death. 21

The belief that pain and pleasure, life and death, holiness and unholiness, mingle in man, — ^{Error} ~~defined~~ that mortal, material man is the likeness of 24 God and is himself a creator, — is a decided error.

God, without the image and likeness of Himself, would be a nonentity, or Mind unexpressed. God would be 27 without a witness or proof of His own na-
ture. Spiritual man is the idea of God, an ^{Man's} ~~entity~~ ^{spiritual} idea which cannot be lost, nor separated from 30 its divine Principle. When the evidence before the material senses yielded to spiritual sense, the apostle

1 declared that nothing could alienate him from God, from the sweet sense and presence of Life and Truth.

3 It is ignorance and belief alone, based on a material view of things, which hide spiritual beauty and goodness.

6 <sup>Man insepar-
able from
Love.</sup> Understanding this, Paul said: "Neither death nor life, . . . nor things present nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God."

9 This is the doctrine of divine Science: that divine Love cannot be deprived of its manifestation, or object; that joy cannot be turned into sorrow, for sorrow is not 12 the master of joy; that good can never produce evil, nor Life result in death. The perfect man — governed by God, his perfect Principle — has immortality, sinlessness, and everlasting bliss.

18 ^{Harmony} Harmony is produced by its Principle, is controlled by it, and abides with it. Divine Principle is the Life of natural man. His happiness is not, therefore, at the disposal of physical sense. Truth is not contaminated by error. Harmony in man is as beautiful as 21 in music, and discord is unnatural and repellent.

24 The Science of music governs tones. If mortals caught harmony through the ear — a material sense — they would lose it again, if time or accident robbed them of hearing. To be master of chords and discords, the Science of music must be understood. Left to the 27 decisions of material sense, music is liable to be misapprehended and run into confusion. Controlled by belief, instead of understanding, it is, must be, imperfectly 30 expressed. So man, not understanding Science, — thrusting aside his divine Principle as incomprehensible, — is abandoned to conjectures, left in the hands of igno-

rance, placed at the disposal of illusions, subjected to 1 the same material sense which creates discord. A discontented, discordant mortal is no more a *man* than 3 discord is music.

A picture in the camera, or a face reflected in the mirror, is not the original, though resembling it. Man, 6 in the likeness of his Maker, reflects the central light of being, the invisible God. As ^{Human} reflection. there is no corporeality in the mirrored form, which is 9 but a reflection, so man, like all things else, belongs to God, and his Life is the divine Principle above him, not in a mortal body. 12

Gender also is a quality, a characteristic of mortal mind, not of matter. The verity that God's image is not a creator, though it reflects the creation of Mind, 15 constitutes the underlying reality of reflection. "Then answered Jesus and said unto them: Verily, verily I say unto you, the Son can do nothing of himself, but 18 what he seeth the Father do: for what things soever He doeth, these also doeth the Son likewise."

The inverted images presented by the senses, the deflections of matter, as opposed to the Science of spiritual reflection, are all unlike Spirit. In the ^{Inverted} illusion of life that is here to-day and gone to-morrow, man would be wholly mortal, were it not that Love, the divine Principle that obtains in divine Science, destroys all error and brings immortality to light. Be- 27 cause man is the reflection of his Maker, he is not subject to birth, growth, maturity, decay. These mortal dreams are of human origin, not divine. 28

The Sadducees reasoned falsely about the resurrection; but not so blindly as the Pharisees, who believed

1 error to be as immortal as Truth. The Pharisees thought they could raise the spiritual from the material. They

3 ^{Jewish} traditions. would first make life result in death, and then resort to death to reproduce spiritual life.

Jesus taught them how death was to be overcome by 6 spiritual Life, and demonstrated this beyond cavil.

Life demonstrates Life. The immortality of Soul makes man immortal. If God, who is Life, were parted

9 ^{Divinity not} childless. for a moment from His reflection, man, during that moment there would be no divinity reflected. The Ego would be unexpressed, and the

12 Father would be childless, — no Father.

If Life or Soul and its representative, man, unite only for a period, to be then separated as by a law of divorce, 15 and to be brought together again at some uncertain future time, and in a manner unknown, — and this is the general religious opinion of mankind, — we are left without 18 a rational proof of immortality. But man cannot be separated for an instant from God, if he reflects Him. Science proves man's existence to be intact.

21 The myriad forms of mortal thought, made manifest as matter, are not more distinct or real to the material senses than are the Soul-created forms to

24 ^{Thought-} forms. spiritual sense, wherein Life is permanent.

Undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding to mortals 27 the immutable, harmonious, divine Principle, Life and the universe, ever-present and eternal.

Is God's man, spiritually created, material and mortal?

30 Did he originate in nothingness and dust, and spring from matter instead of Spirit? The parent of all human discord was the Adam-dream, the deep sleep, wherein

originated the delusion that life and intelligence proceed 1 from and pass into matter. This pantheistic error, or so-called *serpent*, insists still upon the oppo- ^{The serpent's} 3 site of Truth, saying, "Ye shall be as gods;" ^{whisper.} that is, I will make error itself to be as real and eternal 6 as Truth.

Evil affirms itself as mind, and declares that there is more than one God. It says: "There shall be lords and gods many. I declare that God makes evil minds 9 and evil spirits, and I aid Him. Truth shall change sides and be the opposite of Spirit. I will put spirit into what I call matter, and it shall seem to have life, 12 as much as God, Spirit, who *is* Life."

This error has proved itself error. Its life is found to be not Life, but only a transient, false sense of existence, 15 which ends in death. Error charges its lie to ^{Bad results} _{from error.} Truth, and says: "The Lord knows it. He has made man mortal and material, out of matter instead 18 of Spirit." Thus error partakes of its own nature and utters its falsities. If we regard matter as intelligent, and Mind as both good and evil, every sin or supposed 21 material pain and pleasure seems normal,—a portion of God's creation,—and weighs against our course Spiritward. ²⁴

In the beginning the divine Mind made man, and gave him dominion over all the earth. This man was not created from a material basis, nor bidden to ^{Higher} _{statutes.} 27 obey material laws which Spirit never made. His government is in spiritual statutes, in the higher law of Mind. ²⁸

Above error's awful din, blackness, and chaos, the voice of Truth still calls: "Adam, where art thou? Con-

1 sciousness, where art thou? Art thou dwelling in the belief that mind is in matter, and that evil is mind? 3 ^{The great} question. or art thou in the living faith that there can be no other mind but God, and keeping His commandment?" Until the lesson is learned that God 6 is the only Mind governing man, mortal belief will be afraid, as it was in the beginning, and will hide from the demand, "Where art thou?" This awful demand, 9 "Adam, where art thou?" is met by the admission, from the head, heart, stomach, blood, nerves: Lo, here am I, looking for happiness and life in the body, but 12 finding only an illusion, a blending of false claims, false pleasure, pain, sin, sickness, and death.

15 The Soul-inspired patriarchs heard the voice of Truth, and talked with God as consciously as man talks with man.

18 Jacob was *alone*, wrestling with error, — struggling with a mortal sense of life, substance, and intelligence 21 ^{Wrestling of Jacob.} as existent in matter, with its false pleasures and pains, — when an angel, a message from 24 Truth and Love, appeared to him, and smote the sinew, or strength, of his error, till it became powerless; and thereby Truth, being understood, gave him spiritual strength in this Peniel of divine Science. Then said the spiritual evangel: "Let me go, for the day breaketh;" that is, The light of Truth and Love dawns upon thee; 27 but the patriarch, perceiving his own error and need of help, did not loosen his hold upon this glorious light until his nature was transformed. When Jacob was asked, 30 "What is thy name?" he straightway answered; and then his name was changed to Israel, for "as a prince" had he prevailed, and had "power with God and with

men." Then Jacob questioned his deliverer, "Tell me, 1
 I pray thee, *thy* name;" but this appellation was withheld, for the messenger was not a corporeal being, but 3
 a nameless, incorporeal impartation of divine Love to man, which, to use the word of the Psalmist, *restored* his Soul, — gave him the spiritual sense of being, and re- 6
 buked his material sense.

The result of his struggle thus appeared. He had conquered material error with the understanding of 9
 Spirit and spiritual power. This changed the ^{Israel the} _{new name.} man. He was no longer called Jacob, but ^{Israel} _{new name.} 12
 Israel, — a prince of God, or a soldier of God, who had fought a good fight. He was to become the father of those who through earnest striving followed his demonstration of the power of Spirit over the material senses ; 15
 and the children of earth who followed his example were to be called the children of Israel, until the Messiah should rename them. If these children should go 18
 astray, and forget that Life is God, good, — and good is not in elements which are the opposite of Spirit, — and thus lose the divine power which heals the sick 21
 and sinful, they were to be brought back through great tribulation, and led to deny material sense, or mind in matter, even as the gospel teaches. 24

The Science of being shows it to be impossible for infinite Spirit or Soul to be in a finite body, or for man to be a separate intelligence from his Maker. ^{Life never} _{structural.} 27
 It is a self-evident error to suppose that there can be such a reality as organic animal or vegetable life, when it always ends in death. Life is never for a moment extinct, therefore it is never structural or organic, and never absorbed or limited by its own formations.

1 The artist is not in his painting. The picture is his thought evolved. The human belief fancies that it
3 ^{Thought seen as substance.} delineates thought on matter; but what is matter? Did it exist prior to thought? Matter is made up of supposititious mortal mind-force, but
6 all might is divine Mind. Thought will finally be understood and seen in all form, substance, and color, but without material accompaniments. The potter is not in
9 the clay; else the clay would have power over the potter. God is His own infinite Mind, and governs all.

Day may decline and shadows fall, but darkness flees
12 when the earth has again turned upon its axis. The
The central sun is not affected by the revolution of the
intelligence. earth. So Science reveals Soul as God, un-
15 touched by sin and death, as the central Life and intelligence, around which circle harmoniously all things in the systems of Mind.

18 Soul changeth not. We are commonly taught that there is a human soul which sins and is lost spiritually,
Soul im- — that soul may be lost, and yet is immortal.
21 perishable. If Soul could sin, Spirit, Soul, would be flesh instead of Spirit. It is the belief in sin, and material sense that sins. If Soul sinned, Soul would die. Sin
24 is the element of self-destruction, and spiritual death is oblivion. Then the annihilation of Spirit would be inevitable. The only Life is Spirit, and if Spirit loses Life
27 as God, good, Spirit hath no other existence, and would be annihilated.

God is Mind, and God is not seen by a corporeal
30 sense, because Mind is Spirit, which physical sight cannot discern. There is neither growth, maturity, nor decay in Soul. These changes are the mutations of

sense, the varying clouds of mortal belief, which hide 1 the truth of being.

What is termed mortal mind, or carnal mind, — erring, 3 sinning, and dependent on matter for manifestation and life,—is not Mind. All that Mind, God, is, or hath made, is good, and He made all; hence in reality there is no evil. 6

Soul is immortal because it is Spirit, with no element of self-destruction. Is man lost spiritually? No, he can only be lost materially. All sin is of the ^{Sin only of} _{the flesh.} 9 It cannot be spiritual. Sin exists only so long as the material illusion of mind in matter, remains. It is the sense of sin, and not a sinful soul, 12 which must be lost.

Through false estimates of soul as dwelling in sense, and mind as dwelling in matter, belief strays into a 15 sense of temporary loss or absence of soul. ^{Soul im-} _{peccable.} This state of error is the mortal dream of life and substance as existent in matter, and is directly 18 opposite to the immortal reality of being. So long as we believe that soul can sin, or that immortal Soul is in mortal body, we can never understand the Science of 21 being. When humanity does understand this Science, it will become the law of Life to man, — even the higher law of Soul, which prevails over material sense, 24 through harmony and immortality.

The objects cognized by the physical senses have not the reality of substance. They are only what mortal 27 belief calls them. As mortals lay off a false sense of life, substance, and intelligence, — matter, sin, and mortality lose all supposed consciousness or claim to life or existence. But the spiritual, eternal man is not touched by these phases of mortality.

1 How true it is that whatever is learned through material sense must be lost because it is reversed by the
3 ~~sense.~~ spiritual facts of Science. That which ma-
drama. terial sense calls intangible is found to be substance. What to this sense seems substance be-
6 comes nothingness, when the sense-dreams vanish, and reality appears.

9 The senses look on a corpse, not as man, but simply as matter. Men say, "The body is dead;" but this death is the departure of a mortal mind, not of matter. The matter is there still. The consent of that
12 mortal mind to depart occasions its departure; yet you say that matter has died.

15 People go into ecstasies over the idea of a corporeal Jehovah, though with scarcely a spark of love in their
vain hearts; yet God *is* Love, and without Him
ecstasies. immortality cannot appear. Mortals try to
18 believe without understanding Truth, yet God *is* Truth. Mortals claim that man must die, when his eternal Principle is ever-present Life. Mortals believe in a finite
21 personal God; when God is divine Love, that must be reflected.

24 Our theories are based on finite premises, which can- not penetrate beyond matter. A limited sense of God
Man-made and of man's capabilities necessarily limits theories. faith and hinders understanding. It divides
27 faith and understanding between matter and Spirit, the finite and the infinite, and so turns away from the infinite and healing Principle to the inanimate
30 drug.

Jesus' spiritual origin, and his demonstration of divine Principle, richly endowed him, and entitled him to son-

Science. He was the son of a virgin. The term 1
 Jesus, or Jesus the Christ (to give the full and
 translation of the Greek), may be 3
 “Jesus the anointed,” — Jesus the ^{The one} _{Anointed.}
 ned, or the divinely royal man; as it is said
 the first chapter of Hebrews: — 6

before God, even thy God, hath anointed thee
 in the oil of gladness above thy fellows.

agrees another passage in the same chapter, 9
 to the Son as “the brightness of His
 y, and the express [expressed] image of
 infinite Mind].” It is noteworthy that the 12
 less image,” in the Common Version, is, in
 tament, *character*. Using this word in its
 , we may assume that the author of this 15
 tle regarded Christ as the Son of God,
 ion of the infinite; and the cause given
 on of Jesus, Mary’s son, was that he 18
 ness and hated iniquity.” The passage
 er in the translation of the late George
 — “Who, being a brightness from His 21
 ge of His being.”

h was the most scientific man that
 He plunged beneath the material 24
 nd found their spiritual ^{Jesus the} _{Scientist.}
 odote himself to imma-
 power, — for spirituality was pos- 27
 ed degree, even by his disciples, —
 7, which by this power he raised
 and bones.” To show that the 30
 as Spirit, and the body no more

1 perfect because of death, and no less material until the
ascension (his further spiritual exaltation) made it so, he
3 waited until the mortal or fleshly sense had relinquished
the belief of substance-matter, and spiritual sense had
quenched all earthly yearnings. Thus he found the
6 eternal Ego, and proved that he and the Father were
inseparable as God and His reflection, spiritual man.
Our Master gained the solution of being, demonstrating
9 the existence of but one Mind, without a second or equal.

The Jews, who sought to kill this man of God, showed
plainly that their material views were the parents of
12 ^{The bodily} ~~resurrection~~ their wicked deeds. When Jesus spake of re-
producing his body,—knowing, as he did, that
Mind was the builder,—and said, “Destroy this temple,
15 and in three days I will raise it up,” they thought he
referred to their material temple instead of his body.
To such materialists, the real man seemed a spectre,
18 unseen and unfamiliar; and the body which they laid
in a sepulchre, seemed to be substance. This material-
ism lost sight of the true Jesus; but the faithful Mary
21 saw him, and he presented to her, more than ever before,
the true idea of Life and substance.

Because of mortals' material and sinful belief, the
24 spiritual Jesus was imperceptible to them. The higher
Opposition of his demonstration of divine Science carried
~~materialists~~ the problem of being, and the more distinctly
27 he uttered the demands of its divine Principle, Truth,
and Love, the more odious he became to sinners, and to
those who were depending on doctrines and material
30 laws to save them from sin and sickness, and who were
submissive to death as being in supposed accord with the
inevitable law of life. Jesus proved them wrong by his

resurrection, and said : " Whosoever liveth, and believeth 1
in me, shall never die."

That saying of our Master, "I and my Father are one," 3
separated him from the scholastic theology of the rabbis.
His better understanding of God was a re- ^{Hebrew} theology. 6
buke to them. He knew of but one Mind, 8
and laid no claim to any other. He knew that the Ego
was Mind, instead of body, — that matter, sin, and evil
were not Mind; and his understanding of this divine 9
Science brought upon him the anathemas of the age.

The opposite and false views of the people hid from
their eyes Christ's sonship with God. They could not 12
discern his spiritual existence. Their carnal minds were at enmity with it. Their thoughts ^{The true} sonship. 15
were filled with mortal error, instead of God's spiritual
idea as presented by Christ Jesus. The likeness of God
we lose sight of through sin, which beclouds the spiritual
sense of Truth; and we only regain this likeness when 18
we subdue sin, and regain man's heritage, and the liberty
of the sons of God.

Jesus' spiritual origin and understanding enabled him 21
to demonstrate the facts of being, — to prove, irrefu-
tably, how spiritual Truth destroys material error, heals sickness, and overcomes death. ^{Immaculate} conception. 24
The divine conception of Jesus pointed to this Truth,
and presented an illustration of creation. The history
of Jesus shows him to have been more spiritual than all 27
other earthly personalities.

Wearing in part a human form (that is, as it seemed
to mortal view), being conceived by a human mother, 20
Jesus was the mediator between Spirit and the flesh,
between Truth and error. Explaining and demon-

1 strating the way of divine Science, he became the way of salvation to all who accepted his word, that mor-

3 ^{Jesus as} _{mediator.} mortals might learn of him and escape from evil.

6 sight of material selfhood, to find the real man and his relation to God, and to recognize the divine sonship.

9 Christ was manifested through Jesus to prove the power of Spirit over the flesh, — to show that Truth is made manifest upon the human mind and body, healing sickness and sin.

12 Jesus presented this true idea of God. Hence the warfare between this spiritual idea and perfunctory ^{Spiritual} _{government.} religion, between spiritual clear-sightedness and the blindness of popular belief, which led to the conclusion that the spiritual idea could be killed by crucifying the flesh. The Christ-idea, or the Christ-

15 man, rose higher to human view because of the crucifixion, and thus proved that Truth was the master of death. Christ represented the indestructible man, whom

18 Spirit creates, constitutes, and governs. Thus he illustrated that blending with the Maker which gives man dominion over all the earth.

21 The spiritual idea of God, presented by Jesus, was scoured in person and rejected in Principle. That ^{Deadness} _{in sin.} man was accounted a criminal who could

24 prove God's divine power by healing the sick, casting out evils, spiritualizing materialistic beliefs, or raising the dead, — those dead in trespasses and sins,

27 ^{Deadness} _{in sin.} satisfied with the flesh, resting on the basis of matter, and blind to the possibilities of Spirit and correlative truth.

He uttered things which had been "secret from the 1 foundation of the world," — ever since knowledge usurped the throne of the creative divine Principle, and 3 insisted on the might of matter, the force of falsity, the insignificance of spirit, and proclaimed an anthropomorphic God. 6

Whosoever lives most the life of Jesus, in this century, and declares best the power of Christian Science, will drink of his Master's cup. Resistance to ^{The cup} 9 Truth will haunt his steps, and he will ^{of Jesus.} incur the hatred of sinners, till "wisdom is justified of her children." These blessed benedictions rest upon 12 Jesus' followers: "If the world hate you, ye know that it hated me before it hated you;" "Lo, I am with you always," — that is, not only in all time, but in *all ways* 15 and conditions.

The individuality of our Master was no less tangible because it was spiritual, and because his life was not at 18 the mercy of matter. This understanding made him more real, more formidable in truth, and enabled him to triumph over death, and present himself to his dis- 21 ciples, after his resurrection from the grave, as the self-same Jesus whom they had loved before the tragedy on Calvary. 24

To the materialistic Thomas, looking for the ideal Saviour in matter instead of in Spirit, and to the evidence of the senses and the body, more than 27 to Soul, for an earnest of immortality, — to ^{Material} ^{skepticism.} him Jesus furnished the proof that he was unchanged by the crucifixion. To this dull and doubting disciple 28 Jesus therefore remained a fleshly reality, so long as he remained an inhabitant of the earth. Nothing but a

1 display of matter could make existence real to Thomas. For him to believe in matter was no task ; but for him to 3 conceive of the substantiality of Spirit — to know that nothing can rule out Mind and immortality, wherein Spirit reigns — was more difficult.

6 Corporeal senses define diseases as realities ; but the Scriptures declare that Mind made all, even while these senses are saying that matter causes ^{What the} 9 disease, and immortal Mind cannot heal it. ^{senses originate.}

The material senses originate and support all that is material, untrue, selfish, or debased. They would 12 put soul into soil, life into limbo, and doom all things to decay. We must put to silence this lie of material sense, with the truth of spiritual sense. We must 15 cause the error to cease that brought sin and death, and would shut out the pure sense of omnipotent Spirit.

Is the sick man sinful above all others ? No ! but 18 so far as he is discordant, he is not the idea of God.

^{Sickness} 21 as discord. Weary of their material beliefs, whence comes so much suffering, invalids grow more spiritual, as the error — or belief that life is in matter — yields to the hope of spiritual existence.

The Science of Mind deals with disease as error, and 24 heals with Truth. Medical science treats disease as though it were real and right, and heals it, or attempts to heal it, with matter. Material methods are temporary, 27 and not adapted to elevate mankind.

The governor is not subject to be governed. In Science man is governed by God, divine Principle, as numbers are by His laws. Intelligence does not originate in numbers, but is manifested through them. The body does not include soul, but manifests mortality, a false sense of

soul. The delusion that there is life in matter has no 1 kinship with the Life supernal.

It is not scientific to examine the body, in order to 3 ascertain if we are in health, and to learn our life-prospects; because this infringes upon God's ^{Unscientific} government. To employ drugs for the cure ^{introspection.} 6 of disease shows a lack of faith in God, the divine Principle of all harmony; but if your faith, or understanding, is insufficient to demonstrate divine Science, your lower 9 appeal is to the general faith in material means, and this must finally be outgrown.

Spirit and matter neither concur in man, nor in the 12 universe, throughout the infinite cycles of eternal existence.

The varied doctrines and theories which presuppose 15 life and intelligence to exist in matter are so many ancient and modern mythologies. Mystery, ^{God the} miracle, and error will disappear when it be- ^{only Mind.} 18 comes fairly understood that the divine Mind controls man and man has no mind but God.

The divine Science taught in the original language 21 of the Bible came through inspiration, and needs inspiration to be understood. Hence the misap- ^{Scriptures} prehension of its spiritual meaning, and the ^{misread.} 24 misinterpretation of the Word, in some instances, by uninspired writers, who were only writing down what an inspired teacher had said. A misplaced word changes 27 the sense and misstates the Science of the Scriptures; as, for instance, to name Love as merely an attribute of God; but we can, by special and proper capitalization, so speak of the love of Love, meaning thereby what the beloved disciple meant in one of his epistles, when he

1 said, "God is love." Likewise we can speak of the truth of Truth, and the life of Life; for Christ plainly
3 declared, "I am the way, the truth, and the life."

Metaphors abound in the Bible, and names are often expressive of spiritual ideas. The most distinguished

6 ^{Interior} theologians in Europe and America agree that meaning. the Scriptures have both a spiritual and literal meaning. In Smith's Bible Dictionary it is said: 9 "The spiritual interpretation of Scripture must rest upon both the literal and moral;" and in the learned article on Noah, in the same work, the familiar text, 12 Genesis vi. 3, "And the Lord said, My spirit shall not always strive with man, for that he also is flesh," is quoted as follows, from the original Hebrew: "And Jehovah 15 said, My spirit shall not forever rule [or be humbled] in men, seeing that they are [or, in their error they are] but flesh." Here the original text declares plainly the spiritual fact of being, even man's eternal and harmonious existence as idea, instead of matter (however transcendental such a thought appears), and avers that this 18 fact was not forever to be humbled by the belief that man is flesh and matter, for according to that error he is mortal.

24 The one important interpretation of Scripture is the spiritual. For example, the text, "In my flesh shall I 27 ^{Job, on the} resurrection. see God," gives a profound idea of the divine power to heal the ills of the flesh, and encourages mortals to hope in Him who healeth all our diseases; whereas this passage is continually quoted 30 as if Job intended to declare that if disease and worms destroyed his body, yet in the latter days he should stand in celestial perfection before Elohim, though still

clad in material flesh,—an interpretation which is just 1
the opposite of the true, as may be seen by studying the
book of Job. As Paul says, in his first epistle to the 3
Corinthians, "Flesh and blood cannot inherit the king-
dom of God."

The Hebrew Lawgiver, slow of speech, despaired of 6
making the people understand what should be revealed
to him. When he was led by wisdom to cast
down his rod, and he saw it become a serpent, ^{Fear of the} 9
Moses fled before it; but wisdom bade him
come back and handle the serpent, and then his fear de-
parted. In this incident was seen the actuality of Science. 12
Matter was shown to be a belief only. The serpent,
evil, under wisdom's bidding, was destroyed through
understanding in Science, and this proof was a staff upon 15
which to lean. The illusion of Moses lost its power to
alarm him, when he discovered that what he apparently
saw was really but a different phase of mortal belief. 18

It was scientifically demonstrated that leprosy was a
creation of mortal mind, and not matter, when Moses
first put his hand into his bosom, and drew it ^{Leprosy} 21
forth white as snow with the dread disease, ^{healed.}
and presently restored his hand to its natural condition,
by the same simple process. God had lessened his fear 24
by this proof in Christian Science, and the inward voice
became to him the voice of God, which said: "It shall
come to pass, if they will not believe thee, neither hearken 27
to the voice of the first sign, that they will believe the
voice of the latter sign." And so it was in the coming
centuries, when the Science of being was demonstrated 30
by Jesus, who showed his students the power of Mind, by
changing water into wine, and taught them how to handle

1 serpents unharmed, to heal the sick, and cast out evils, in proof of the supremacy of Mind.

3 When we change the standpoints of life and intelligence from a material to a spiritual basis, we shall gain ^{Standpoints} 6 _{changed.} the perfect life, or control of Soul over sense, and receive Christianity, or Truth, in its divine Principle. This must be the climax, before harmonious and immortal man is fully understood, and his 9 capabilities shown. It is highly important — in view of the immense work to be accomplished before this recognition of divine Science can come — to turn our thoughts 12 in this direction, that finite belief may be prepared to relinquish its error. The necromancy of yesterday foreshadowed the mesmerism and hypnotism of to-day.

15 Man's wisdom finds no satisfaction in sin, since God has sentenced sin to suffer. The drunkard thinks he 18 ^{Saving the} _{inebriate.} enjoys drunkenness; and you cannot make the inebriate leave his besottedness, until his physical sense of pleasure yields to a higher sense. Then he turns from his cups, as the startled dreamer 21 who wakens from an incubus incurred through the pains of distorted sense. A man who likes to do wrong — finding pleasure in it, and refraining from it 24 only through fear of consequences — is neither a safe temperance-man nor a reliable religionist.

The sharp experiences of belief in the supposititious 27 life of matter, as well as our disappointments and ceaseless woes, turn us like tired children to the ^{Uses of} _{suffering.} arms of divine Love. Then we begin to learn 30 Life, in divine Science. Without this process of weaning, "canst thou by searching find out God?" It is easier to desire truth than to rid one's self of error. Mortals may

seek the understanding of Christian Science, but they 1 will not be able to glean from it the facts of being, without striving for them. This strife consists in the 8 endeavor to destroy error of every kind, and to possess no other consciousness but good.

Through the wholesome chastisements of Love, we 6 are helped onward in the march towards righteousness, peace, and purity, which are the landmarks of 9 Science. Pausing before the infinite tasks of ^{A bright} _{outlook.} Truth, we rest for a moment. Then we push onward, until boundless thought walks enraptured, and conception unconfined is winged to reach the divine glory. 12

In order to apprehend more, we must put into practice what we already know. We must recollect that Truth is demonstrable when understood, and that ^{Need and} _{supply.} 15 it is not understood until demonstrated. If "faithful over a few things," we shall be made rulers over many; but the one unused talent decays and is 18 lost. When the sick or the sinful awake to realize their need of what they have not, they will be receptive of divine Science, which gravitates towards Soul and away 21 from material sense, removes thought from the body, and elevates even mortal mind to the contemplation of something better than disease or sin. The true idea of 24 God gives the true understanding of Life and Love, robs the grave of its victory, takes away all sin and the delusion that there are other gods, and destroys 27 mortality.

The effects of Christian Science are not so much seen as felt. It is the "still, small voice" of Truth 30 uttering itself. We are either turning away ^{Childlike} _{receptivity.} from this utterance, or we are listening to it and going

1 up higher. Willingness to become as a little child, and to leave the old for the new, renders thought receptive of 3 the advanced idea. Gladness to leave the dark landmarks, and joy to see them disappear,—this disposition helps to precipitate the ultimate harmony. The purification of sense and self is a proof of progress: “Blessed 6 are the pure in heart; for they shall see God.”

Unless the harmony and immortality of man are 9 coming more apparent, we are not gaining the true idea ^{Narrow} of God; and the body will reflect what governs ^{pathway.} it, whether it be Truth or error, under- 12 standing or belief, Spirit or matter. Therefore “acquaint now thyself with Him, and be at peace.” Be watchful, sober, and vigilant. The way is straight and narrow, 15 which leads to the understanding that God is the only Life. It is a warfare with the flesh, wherein we must conquer sin, sickness, and death, either now or hereafter, 18 but certainly before we can reach the goal of Spirit, or life in God.

Paul was not at first a disciple of Jesus, but a persecutor of his followers. When the truth first appeared 21 to him in Science he was blind, and his blind- ^{Paul's en- lightenment.} ness was felt; but spiritual light soon enabled 24 him to follow the example and teachings of Jesus, healing the sick and preaching Christianity throughout Asia Minor, Greece, and even in imperial Rome.

27 Paul writes, “If Christ [Truth] be not risen, then is our preaching vain,” that is: If the idea of the supremacy of Spirit, which is the true conception of being, 30 come not to your thought, you cannot be benefited by what I say.

Jesus said substantially, “He that believeth in me

shall not see death;” that is: He who perceives the 1 true idea of Life loses his belief in death. He who has the right idea of good loses faith in evil, and 3 by reason of this is being ushered into the ^{Abiding} _{in Life.} undying realities of Spirit. Such a one abideth in Life, — life obtained not of the body, incapable of supporting life, but of Truth, developing its own immortal idea. Jesus gave the true idea of being, which results in infinite blessings to mortals. 9

In Colossians (iii. 4) Paul writes: “When Christ, who is our life, shall appear [be manifested], then shall ye also appear [be manifested] with him in glory.” 12 When spiritual being is understood in all its ^{Indestructible} _{being.} perfection, continuity, and might, then shall man be found in God’s image. The real meaning of the apostolic words is this: Then shall man be found, in His likeness, perfect as the Father, indestructible in Life, “hid, with Christ, in God,” where human sense hath not 18 seen man.

Paul had a clear sense of the demands of Truth upon mortals, physically and spiritually, when he said: “Pre- 21 sent your bodies a living sacrifice, holy, ac- ^{Consecration} _{required.} ceptable unto God, which is your reasonable service.” But he who is begotten of the beliefs of the 24 flesh and serves them, can never reach in this world the divine heights of our Lord. The time cometh when the spiritual origin of man, the divine Science which 27 ushered Jesus into human presence, will be understood and demonstrated.

When first spoken in any age, Truth, like the light, 20 “shineth in darkness, and the darkness comprehended it not.” A false sense of life, substance, and mind

1 hides the divine possibilities, and conceals scientific demonstration.

3 If we wish to follow Christ, Truth, it must be in the way of his appointing. Jesus said, "He that believeth

Loving God on me, the works that I do, shall he do also."

6 supremely. He who would reach the source, and find the divine remedy for every ill, must not try to climb the hill of Science by some other road. All nature teaches 9 love to God; but we cannot love Him supremely and set our whole affections on spiritual things, while loving the material, or trusting to it more than to the spiritual.

12 We must forsake the foundation of material systems, however time-honored, if we would gain the Christ as our only Saviour. Not partially, but fully, the great 15 healer of mortal mind was the healer of the body.

The purpose and motive to live aright can be gained to-day. These points won, you have started as you should.

18 You have begun at the enumeration-table of Christian Science, and nothing but wrong intention can hinder your advancement. Working and praying with true motives on your part, your Father will open the way. "Who did hinder you, that ye should not obey the truth?"

Saul of Tarsus beheld the way — the Christ, or Truth 24 — only when his uncertain sense of right yielded to a

Conversion of Saul. spiritual sense, which is always right. Then the man was changed. Thought assumed a

27 nobler outlook, and his life became more spiritual. Then he learned the wrong he had done in persecuting Christians, whose religion he had not understood, and in humility he took the new name of Paul. He beheld for the first time the true idea of Love, and learned a lesson 30 in divine Science.

Reform comes by understanding that there is no abiding pleasure in evil; and also by gaining an affection for goodness according to Science, which reveals the immortal fact that neither pleasure nor pain, appetite nor passion, exist in or of matter, while divine Mind can and does destroy the false sense of pleasure, pain, or fear, and all the sinful appetites of the human mind.

What a pitiful sight is malice, finding pleasure in revenge! Evil is sometimes a man's highest conception of right, until his grasp on goodness grows stronger. Then he loses pleasure in wickedness, and it becomes his torment. The way to escape the misery of sin is to cease sinning. There is no other way. Sin is the image of the beast, to be effaced by the sweat of agony. It is a moral madness which rushes forth to clamor with midnight and tempest.

To the physical senses, the strict demands of Christian Science seem peremptory; but mortals are hastening to learn that Life is God, good, and that evil has rightly neither place nor power in the human or the divine economy.

Fear of punishment never made man truly honest. Moral courage is requisite to meet the wrong and proclaim the right. But how shall we reform the man who has more animal than moral courage, who has not the true idea of good? Through human consciousness, convince the mortal of his mistake in seeking such means for procuring happiness. Perhaps reason is the most active human faculty. Let that inform the sentiments, and awaken the man's dormant sense of moral obligation; and by degrees he will learn the nothingness of the pleasures of human sense,

1 and the grandeur and bliss of a spiritual sense, superior to the material. Then he not only will be saved, but *is* saved.

2 Mortals suppose that they can live without goodness, when God is good, the only real Life. What is the
6 ^{Final destruction of error.} result? Understanding little about the divine Principle which saves and heals, mortals get rid of sin, sickness, and death only in appearance. These 9 errors are not thus really destroyed, and must therefore cling to mortals until, here or hereafter, they gain the true understanding of God, in the Science which 12 destroys human delusions about Him, and reveals the grand realities of His supremacy.

15 This understanding of man's power, as equipped by God, has sadly disappeared from Christian history. For centuries it has been dormant, a lost element of Christianity. Our missionaries carry the Bible to India; but 18 can it be said that they explain it practically as Jesus did, when hundreds die there annually from serpent-bites?

21 Understanding spiritual law, and knowing that there is no material law, Jesus said: "These signs shall follow them that believe, . . . they shall take up 24 ^{Promise} _{perpetual.} serpents, and if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick, and they shall recover."

27 Jesus' promise was perpetual. Had it been given only to his immediate disciples, the Scriptural passage would read *you*, not *they*. The purpose of his great life-work 30 extends through time, and touches universal humanity. Its Principle is infinite, extending beyond the pale of a single period or a limited following. As time moves on,

IV. God is divine Life, and Life is no more in 1
 the forms which express Him than substance is in its
 shadow. If Life were in mortal man, or ma- ^{Life the} 3
 terial things, it would be subject to their ^{creator.}
 limitations and end in death. Life is the creator
 reflected in His creations. If He dwelt within what 6
 He creates, God would not be reflected, but absorbed,
 and the Science of being would be forever lost,—
 through a mortal sense of that which has beginning 9
 and end.

V. The Scriptures imply that God is All-in-all. From
 this it follows that nothing possesses reality or existence 12
 except the divine Mind. The Scriptures ^{Allness of}
 also declare that God is Spirit. Therefore ^{Spirit.}
 in Spirit all is harmony, and there can be no discord; 15
 all is Life, and there is no death. Everything in God's
 universe expresses Him.

VI. God is individual, incorporeal, — divine Principle, 18
 the universal cause, the only creator, and there is no
 other self-existence. He is all-inclusive, and ^{The univer-}
 is reflected by all that is real and eternal, and ^{sal cause.} 21
 by nothing else. He fills all space, and it is impossible
 to conceive of such omnipresence and individuality ex-
 cept as infinite Spirit or Mind, and all as Spirit and 24
 spiritual.

VII. Life, Truth, and Love constitute the triune
 Person called God, — that is, the triply divine Principle, 27
 Love. They represent a trinity in unity, ^{Divine}
 three in one, — the same in essence, though ^{trinity.}
 omnipotent in office: God the Father; Christ the spiritual 30
 of sonship; divine Science, or the Holy Comforter.
 portion three express in divine Science the threefold,

1 essential nature of the infinite. They also indicate the divine Principle of scientific being, the relation of God 3 to man and the universe.

VIII. Father-Mother is the name for Deity, which indicates His tender relationship to His spiritual creation.

6 ^{Father-} As the apostle expressed it, in words which ^{Mother.} he quoted with approbation from a classic poet: "For we are also His offspring."

9 IX. Jesus was born of Mary, Christ was born of God. Jesus was a mediator between humanity and Spirit. He 12 ^{The Son} voiced truth. He spoke to the human sense ^{of God.} through the divine. As Paul says: "There is one God, and one mediator between God and men, the *man* Christ Jesus." The fleshly Jesus was embodied; 15 the Christ was spiritual. His mission was the rebuke of Spirit, dispelling the illusions of the senses. With the divine Mind he healed the sick and cast out evils, 18 such as sin, disease, and death.

X. The Holy Ghost, or Comforter, reveals this triune 21 ^{Holy Ghost,} Principle, God, as expressed in divine Sci- ^{or Comforter} ence, leading into all truth, and revealing the divine Principle of universal and perpetual harmony.

XI. Jesus was the Virgin's son. In the flesh he was 24 appointed to speak God's word to human flesh, and Christ appear to mortals in such a form of humanity ^{Jesus.} as they could understand as well as perceive.

27 Mary's conception of him was spiritual; for only purity could reflect Truth and Love, which were to be incarnate in the good and pure Christ Jesus. He expressed in 30 that age the highest type which a fleshly form could express of divinity. Into the Christ or ideal man the fleshly element cannot enter. Thus it is that Christ

illustrates the coincidence, or spiritual agreement, between 1
God, and man in His image.

XII. The word *Christ* is not properly a synonym for 3
Jesus, though it is commonly so used. Jesus was a
human name, which belonged to him in com- Messiah,
mon with other Hebrew boys and men — for or Christ. 6
it is identical with the name of Joshua, the renowned
Hebrew leader. On the other hand, Christ is not a
name so much as the divine title of Jesus. Christ ex¹ 9
presses God's spiritual, eternal nature. The name is
synonymous with Messiah, and alludes to the spirituality
which was taught, illustrated, and demonstrated in the 12
life whereof Christ Jesus was the embodiment. The
proper name of our Master, in the Greek, was Jesus the
Christ; but Christ Jesus better signifies the Godlike. 15

XIII. The advent of Jesus of Nazareth marked the
first century of the Christian era, but the Christ was
without beginning of years or end of days. 18
Throughout all generations both before and The divine
Principle
and idea.
after the Christian era, the Christ, as the
spiritual idea, — as the Holy Ghost, or Comforter, — has 21
come, with some measure of power and grace, to all those
prepared to receive Christ, Truth. Abraham, Jacob,
Moses, and the prophets caught glorious glimpses of 24
the Messiah, or Christ, which baptized these seers in the
divine nature, the essence of Love. The divine ideal, or
Christ, was, is, and ever will be inseparable from the 27
divine Principle, God. Jesus referred to this unity, say-
ing of his spiritual identity: "Before Abraham was, I
am;" "I and my Father are one;" "My Father is 30
greater than I." The one Spirit includes all identities.

XIV. By these sayings he meant, not that the human

1 Jesus was eternal, but that the divine ideal or Christ was so, and therefore antedated Abraham; not that the corporeal Jesus was one with the Father, but that ³ *Spiritual oneness.* the spiritual idea, Christ, dwelt forever in the bosom of the Father, God,— thence to illumine heaven and earth; not that the Father was greater than Spirit, which was and is God, but greater, infinitely greater, than the fleshly Jesus, whose earthly career was brief.

9 ' XV. The invisible Christ was incorporeal, whereas Jesus was a corporeal or bodily existence. This dual ¹² *The Son's duality.* personality, of the unseen and the seen, the spiritual and material, the eternal Christ and the corporeal Jesus manifest in flesh, continued until the Master's ascension, when the human, the corporeal concept, or Jesus, disappeared; while his invisible self, or Christ, continued to exist in the eternal order of divine Science, taking away the sins of the world, as the Christ had always done, even before the human Jesus was incarnate to mortal eyes.

XVI. This was "the Lamb slain from the foundation of the world," — slain, that is, according to the testimony of the corporeal senses, but undying in ²¹ *Eternity of the Christ.* the deific Mind. The Revelator represents the Son of man as saying (Revelation i. 17, 18): "I am the first and the last. I am he that liveth and was dead [not understood], and behold I am alive for evermore," ²⁴ ²⁷ [Science has explained me.] This is a mystical statement of the eternity of the Christ, and is also a reference to the human sense of Jesus crucified.

³⁰ XVII. Spirit being infinite, there is but one Spirit, for there can be but one infinite, and therefore one God. There are neither spirits many, nor gods many.

There is no evil in Spirit, because God is Spirit. The 1 theory that Spirit is distinct from matter but must pass through it, or into it, to be individualized, would reduce God to dependency on matter, and establish a basis for pantheism. 3

XVIII. Spirit, God, has created all, in and of Himself, Spirit. God never created matter, there is nothing in Spirit out of which matter could be made; for, as the Bible declares, without the Logos, the *Æon* or Word of God, "was not anything made that was made." Spirit is the only substance, the invisible and indivisible God. Things spiritual and eternal are substantial. Things material and temporal are insubstantial. 6 9

XIX. Soul and Spirit being one, God and Soul are one. Therefore there can be but one Soul. Spirit is not corporeal; neither does it belong to a limited mind or a limited body. Spirit is eternal, 18 divine. Nothing but Spirit, Soul, can evolve Life, for Spirit is larger than all else. Because Soul is immortal, it does not exist in mortality. Soul must be incorporeal to be Spirit, for Spirit is not finite. Only by losing the false sense of Soul, can we gain the eternal unfolding of Life, which is immortality brought to light. 21 24

XX. Mind is the divine Principle, Love, and can produce nothing unlike the eternal Father-Mother, God. Reality is spiritual, harmonious, immutable, immortal, divine, eternal. Nothing unspiritual can be real, harmonious, or eternal. Sin, sickness, and mortality are the suppositional antipodes of Spirit, 27 30 and must be contradictions of reality.

XXI. The Ego is deathless and limitless, for limits

1 would imply and impose ignorance. Mind is the I AM, or infinity. Mind never enters the finite. Intelligence

3 ^{The divine} never passes into non-intelligence, or matter. ^{Ego.}

6 Good never enters into evil, the unlimited into the limited, the eternal into the temporal, nor the immortal into mortality. The divine Ego, or individuality, is reflected in all spiritual individuality from an atom to the infinite.

9 XXII. Immortal man was and is God's image or ideal, even the infinite expression of infinite Mind, and coexist-

12 ^{The real} manhood. ent and coeternal with that Mind. He has

15 been forever in the eternal Mind, God; but infinite Mind can never be in man, though made manifest through man. Man's consciousness and individuality are reflections of God. They are the emanations of Him who is Life, Truth, and Love. Immortal man is not and never was material, but always spiritual and

18 eternal.

XXIII. God is indivisible; a portion of Him could not enter man; neither could His fulness be reflected by

21 ^{Indivisibility} man alone, or God would be manifestly finite, ^{of the infinite.} lose the deific character, and become less than God. Allness is the measure of the infinite, and nothing else can express God.

XXIV. God, the divine Principle of man, and man in His likeness, are inseparable, harmonious, and eternal.

27 ^{God the} parent Mind. The Science of being furnishes the rule of perfection, and brings immortality to light.

30 God and man are not one; but in the order of divine Science, God and man coexist and are eternal. God is the parent Mind, and man is His offspring.

XXV. God is individual and personal, in a scientific

sense, but not in any anthropomorphic sense; therefore 1 man, reflecting God, cannot lose his individuality; but as material sensation, or a soul in the body, man does lose sight of his spiritual individuality. Material individuality is not realism, it is not the reflection or likeness of Spirit, the perfect God. 6 Sensualism is not bliss, but bondage. For true happiness, man must harmonize with his divine Principle; the Son must be in accord with the Father, in conformity 9 with Jesus' words. According to Christian Science, man is in a degree as perfect as the Mind which forms him. This Truth of being makes man harmonious and 12 immortal, while the error is mortal and discordant.

XXVI. Christian Science demonstrates that none but the pure in heart can see God, as the Gospel 15 teaches. In proportion to his purity, is man ^{Purity the path to per-}fection. perfect; and perfection is the order of celestial being and demonstrates Life through Christ, its 18 spiritual ideal.

XXVII. The true idea of man, as the reflection of the invisible God, is as incomprehensible, to the limited 21 senses, as his infinite Principle. The visible ^{True idea of man.} universe and material man are the poor coun-terfeits of the invisible universe and spiritual man. 24 Eternal things (verities) are God's thoughts, as they exist in the spiritual realm of the real. Temporal things are the thoughts of mortals and are the unreal, being the 27 opposite of the real or spiritual and eternal.

XXVIII. Subject sickness, sin, and death to the rule in Christian Science of health and holiness, and you ascertain that this Science is ^{Truth de-}monstrated. 30 demonstrably true, for it heals the sick and sinful as

1 no other system can. Christian Science, rightly understood, leads to eternal harmony, and brings to light the
 3 only living and true God, and man as made in His likeness; whereas the opposite belief — that man originates in matter, and has beginning and end, that he is both
 6 soul and body, both good and evil, both spiritual and material — terminates in discord and mortality, in the error that must be destroyed by Truth. The mortality
 9 of material man proves that error has been ingrafted into the premises and conclusions of material and mortal humanity.

12 XXIX. The word *Adam* is from the Hebrew *adamah*, signifying the *red color of the ground, dust, nothingness*.

15 ^{Adam not ideal man.} Divide the name Adam into two syllables, and it reads, *a dam*, or obstruction. This suggests the thought of something fluid, of mortal mind in solution; it further suggests the thought of that
 18 "darkness . . . upon the face of the deep" when matter or dust was deemed the agent of Deity in creating man, — when matter stood opposed to Spirit as that
 21 which is accursed. Here *a dam* is not a mere play upon words, for it means much. It illustrates the separation of man from God, and the obstacle the serpent, sin,
 24 would impose between man and his creator. The dissection and definition of words, aside from their metaphysical derivation, is not scientific. Jehovah declared
 27 the ground was accursed; and from this earth, or matter, sprang Adam, although God had blessed the earth "for man's sake." From this it follows that Adam was not
 30 the ideal man for whom the earth was blessed. The ideal man was revealed in due time, and known as Christ Jesus.

XXX. The destruction of sin is the divine method 1 of pardon; divine Life destroys death, Truth destroys error, and Love destroys hate. Being de- ^{Divine} 3 destroyed, sin needs no other form of forgiveness. ^{pardon.}
Does not God's pardon, destroying any one sin, prophesy and involve the final destruction of all sin? ^e

XXXI. Since God is All, there is no room for His opposite. He alone created the real, and it is good; therefore evil, being the opposite of goodness, ^{Evil not pro-} 9 ^{duced by God.} is unreal, and cannot be the product of God. The evil-doer can receive no encouragement from the fact that Science teaches that evil is the unreality of 12 existence; for the sinner is making a reality of sin,—making that real which is unreal,—and thus heaping up “wrath against the day of wrath.” He is joining in 15 a conspiracy against himself,—against his awakening to the awful unreality by which he has been deceived. Only those who repent of sin, and forsake all evil, can 18 fully understand the unreality of evil.

XXXII. As the mythology of pagan Rome has yielded to a more spiritual idea of Deity, so will our material 21 theories yield to spiritual ideas, until the finite gives place to the infinite, sickness to health, ^{Basis of} 24 ^{health and} ^{immortality.} sin to holiness, and God's kingdom comes “in earth, as it is in heaven.” The basis of all health, sinlessness, and immortality is the great fact that God is the only Mind; and this Mind must be not merely 27 believed, but understood. To get rid of sin, through Science, is to divest sin of any supposed mind or reality, and never to admit that sin can have intelligence or 30 power, pain or pleasure. You conquer error by denying its verity. Our various theories will never lose their

1 imaginary power for good or evil until we lose our faith
in them, and make life its own proof of harmony and
3 God.

This text in the book of Ecclesiastes conveys the Christian Science thought, especially when the word 6 *duty*, which is not in the original, is omitted: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole 9 duty of man." In other words: Let us hear the conclusion of the whole matter: love God and keep his commandments: for this is the whole of man in His 12 image and likeness. Divine Love is infinite, therefore all that really exists is in and of God, and manifests His love.

15 "Thou shalt have no other gods before me." (Exodus xx. 3.) This First Commandment is my favorite text. It demonstrates Christian Science. It inculcates the tri- 18 unity of God, Spirit, Mind; it signifies that man shall have no other spirit or mind but God, eternal good, and that all men shall have one Mind. Its divine Principle 21 bases the Science of being, whereby man demonstrates health, holiness, and life eternal. One infinite God, good, unifies men and nations; constitutes the brother- 24 hood of man; ends wars; fulfills the Scripture, "Love thy neighbor as thyself;" annihilates pagan and Christian idolatry, — whatever is wrong in social, civil, crimi- 27 nal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed.

CHAPTER XI.

SOME OBJECTIONS ANSWERED.

And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?—JESUS.

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.—PAUL.

THE strictures on this volume would condemn to 1
oblivion that truth which is raising up thousands
from helplessness to strength, and elevating them from 3
a theoretical to a practical Christianity. These criti-
cisms are generally based on detached sentences or
clauses, separated from their context. Even the Scrip- 6
tures, which grow in beauty and consistency from one
grand root, appear contradictory when subjected to such
usage. The apostolic injunction is, “Prove all things; 9
hold fast that which is good.”

In Christian Science mere opinion is valueless. Proof
is essential to a due estimate of this subject. Sneers, at 12
the application of the word *Science* to Chris-
tianity, cannot prevent that from being sci-
entific which is based on divine Principle, demonstrated 15
according to a given rule, and subjected to proof. The
facts are so absolute and numerous in support of Chris-
tian Science, that misrepresentation and denunciation 18
Supported
by facts.

1 cannot overthrow it. Paul alludes to "doubtful disputations." The hour has struck when proof and demonstration, instead of opinion and dogma, are summoned to the support of Christianity, "making wise the simple."

2 In the result of some unqualified condemnations of
3 scientific Mind-healing, one may see with sorrow the sad
4 effects on the sick of denying Truth. He that
Commands 5 of Jesus. decries this Science, does it presumptuously, in
6 the face of Bible history, and in defiance of the direct
7 command of Jesus, "Go ye into all the world, and preach
8 the gospel;" to which command was added the promise
9 that his students should cast out evils and heal the sick.
10 He bade the seventy disciples, as well as the twelve, heal
11 the sick in any town where they should be hospitably
12 received.

13 If Christianity is not scientific, and Science is not
14 of God, then there is no invariable rule, and truth be-
comes an accident. Shall it be denied that a
15 Christian 16 ^{scientific.} system which works according to the Scrip-
16 tures has Scriptural authority?

17 Christian Science awakens the sinner, reclaims the
18 infidel, and raises from the couch of pain the helpless
19 invalid. It speaks to the dumb the words of
20 Argument of 21 good works. Truth, and they answer with rejoicing. It
21 causes the deaf to hear, the lame to walk, and the blind
22 to see. Who would be the first to disown the Christli-
23 ness of good works, when our Master says, "By their
24 fruits ye shall know them"?

25 If Christian Scientists were teaching or practising
26 pharmacy or obstetrics according to the common theo-
27 ries, no denunciations would follow them, even if such
28 treatment resulted in the death of a patient. The people

are taught in such cases to say, Amen. Shall I then be 1 smitten for healing, and for teaching Truth as the Principle of healing, and proving my word by my deed? 3 James said: "Show me thy faith without thy works, and I will show thee my faith by my works."

Is not finite mind ignorant of God's method? This 6 makes it doubly unfair to impugn and misrepresent the facts, although, without this cross-bearing, ^{Personal} one might not be able to say, with the apostle, ^{experience.} 9 "None of these things move me." The sick, the halt, and the blind look up to Christian Science with blessings, and Truth will not be forever hidden from the 12 quickened sense of the people by unjust parody.

Jesus strips all disguise from error, when his teachings are fully understood. By parable and argument he ex- 15 plains the impossibility of good producing ^{Proof from} evil; and he also scientifically demonstrates ^{miracles.} 18 this great fact, proving by what are wrongly called his miracles, that sin, sickness, and death are beliefs— illusive errors— which he could and did destroy.

It would sometimes seem as if truth were rejected 21 because meekness and spirituality are the conditions of its acceptance, while Christendom generally demands so much less.

Anciently those apostles who were Jesus' students, — as well as Paul, who was not one of his students, — healed the sick and reformed the ^{Example of} 27 sinner by their religion. Hence the mistake ^{the disciples.} which allows words, rather than works, to follow such examples! Whoever, meekly and conscientiously, is the 30 first to press along the line of gospel-healing, is often accounted a heretic.

1 It is objected to Christian Science that it claims God
as the only absolute Life and Soul, and man to be
3 ^{Strong} His idea, — that is, His image. It should be
position. added that this is claimed to represent the
normal, healthful, and sinless condition of man in divine
6 Science; and this claim is made because the Scriptures
say that God has created man in His own image and
after His likeness. Is it sacrilegious to assume that
9 God's likeness is not found in matter, sin, sickness, and
death?

Were it more fully understood that Truth alone heals
12 the sickness which is caused by error, the opponents of
Efficacy may a demonstrable Science would perhaps merci-
be attested. fully withhold their misrepresentations; and
15 until the opponents of Christian Science test its efficacy,
according to rules which disclose its merits or demerits,
would it not be fair to observe the Scriptural precept
18 against uncharitable judgment?

There are various methods of treating disease, which
are not included in the commonly accepted systems; but
21 ^{The one di-} there is only one which should be presented
vine method. to the whole world, and that is the Christian
Science which Jesus preached and practised, and left to
24 us as his rich legacy.

Why should one refuse to investigate this method of
treating disease? Why support the popular systems of
27 medicine, when the physician may perchance be an
infidel, and may lose ninety-and-nine patients, while
Christian Science cures its hundred? Is it because
30 allopathy and homœopathy are more fashionable and
less spiritual?

In the Bible the word *Spirit* is so commonly applied

to Deity, that Spirit and God are often regarded as 1 synonymous terms; and it is thus they are uniformly used and understood in Christian Science. As Omnipotence 8 is set forth. it is evident that the likeness of Spirit can- not be material, does it not follow that God cannot be in His unlikeness, and work through drugs to heal the 6 sick? When the omnipotence of God is preached, and His absoluteness is set forth, Christian sermons will heal 9 the sick.

It is sometimes said, in criticising Christian Science, that the mind which contradicts itself neither knows itself, nor what it is saying. It is indeed no 12 small matter to know one's self; but in this Contradic- tions not found. volume of mine there are no contradictory statements, — at least none which are apparent to those 15 who understand its propositions well enough to pass judgment upon them. One who understands Christian Science can heal the sick on its divine Principle, and 18 this practical proof is the only feasible evidence that one understands this Science.

Anybody who is able to perceive the incongruity be- 21 tween God's ideal and poor humanity, ought to be able to discern the distinction (made by Christian Science) between God's ideal, made in His image, and the sinning 24 race of Adam.

The apostle says: "For if a man think himself to be something, when he is nothing, he deceiveth himself." 27 This idea of human nothingness, which Science incul- cates, enrages the carnal mind, and is the main cause of its antagonism. 28

It is not the purpose of Christian Science to "educate the idea of God, or treat it for disease," as is alleged

1 by one critic. I regret that such criticism confounds *man* with Adam. When man is spoken of as made
3 ^{God's idea the} ~~ideal man.~~ in God's image, it is not sinful and sickly mortal man who is referred to, but the ideal man, reflected as God's likeness.

6 It is sometimes said that Christian Science teaches the nothingness of sin, sickness, and death, and then teaches
9 ^{Nothingness} ~~of error.~~ how this nothingness is to be saved and healed.
12 The nothingness of nothing is plain; but it should be understood that error is nothing, and that its nothingness is not saved, but must be demonstrated, in
15 order to prove the somethingness — yea, the allness — of Truth. It is self-evident that we are healthy, happy, and good, only as we cease to manifest sin and the belief
18 that we are diseased and unhappy. Disbelief in error destroys error, and leads to the discernment of Truth. There are no vacuums. How then can this demonstration be "fraught with falsities painful to behold"?

We treat error through the understanding of Truth, because Truth is error's antidote. If a dream ceases, it
21 ^{Truth anti-} ~~error.~~ is self-destroyed, and the terror is over. When
24 ^{Truth anti-} ~~error.~~ a sufferer is convinced that there is no reality in his belief of pain, — because matter has no sensation, hence pain is a false belief, — how can he suffer longer?
27 Do you feel the pain of tooth-pulling, when you believe that nitrous-oxide gas has made you unconscious? Yet, in your concept, the tooth, the operation, and the forceps are unchanged.

Material beliefs must be expelled to make room for
30 ^{Serving} ~~two masters.~~ spiritual understanding. We cannot serve both God and mammon at the same time; but is not this what frail mortals are trying to do? Paul

says: "The flesh lusteth against the Spirit, and the 1
Spirit against the flesh." Who is ready to admit this?

It is said, by one critic, that to verify this wonderful 3
philosophy, Christian Science declares that whatever is
mortal or discordant hath no origin, existence, or real-
ness. Nothing really has Life but God, who is in- 6
finite Life; hence all is Life, and death hath no do-
minion. This writer infers that, if anything needs to
be doctored, it must be the one God, or Mind. Had he 9
drawn his conclusion correctly he would have said that
nothing needs to be doctored.

Critics must consider that the so-called mortal man is 12
not the reality of man, and should behold the signs of
Christ's coming. Christ, as the spiritual or
true idea of God, comes now as of old, ^{Essential} element of 15
Christianity. preaching the gospel to the poor, healing the
sick, and casting out evils. Is it error which is re-
storing an essential element of Christianity,—namely, 18
apostolic, divine healing? No; it is the Science of
Christianity which is restoring it, and is the light
shining in darkness, which the darkness comprehends 21
not.

If Christian Science takes away the popular gods,
—sin, sickness, and death,—remember it is Christ, 24
Truth, who destroys these evils, and so proves their
nothingness.

The dream that matter and error are something, must 27
yield to reason and revelation. Then mortals will be-
hold the nothingness of sickness and sin, which will
disappear from consciousness. The harmonious will 30
appear real, and the inharmonious unreal. These crit-
ics must then see that error is indeed the nothingness

1 which they chide us for talking about, and which we
desire neither to honor nor fear.
3 Medical theories virtually admit the nothingness of
hallucinations, even while treating them as disease ;
and who objects to this ? Ought we not, then, to ap-
6 prove any cure effected by making the disease appear
to be — what it really is — an illusion ?

Here is the difficulty, that it is not generally under-
9 stood how one disease is just as much a delusion as
^{All disease}
^{a delusion.} another. It is a pity that the medical faculty
12 and clergy have not learned this, for Jesus
established this foundational fact, when devils, delusions,
were cast out and the dumb spake.

Are we irreverent towards sin, or imputing too much
15 to God, when we ascribe to Him almighty Life and Love ?

^{Elimination}
^{of sickness.} I deny His cooperation with evil, because I
18 desire to have no faith in any other power but
that of God. Is it not well to eliminate from mortal mind
what, so long as it remains within, will show itself in
forms of sin, sickness, and death ? Instead of tenaciously
21 defending the supposed rights of disease, while complain-
ing of the suffering it brings, would it not be wiser to
abandon the defence ; especially when, by so doing, our
24 own condition can be improved, and that of other people
as well ?

I have never supposed the world would immediately
27 witness the full fruitage of Christian Science, or that sin,
^{Full fruitage}
^{yet to come.} disease, and death would not appear for an
indefinite time ; but this I do aver, that, as a
30 result of teaching Christian Science, ethics and temperance
have received an impulse, health has been restored, and
longevity increased. If such are the present fruits, what

may not the harvest be, when this Science is more generally understood? 1

As Paul asked of the unfaithful in ancient days, so 3
 the rabbis of the present day ask concerning our healing
 and teaching, "Through breaking the law, ^{Law and} dishonorest thou God?" We have the gos- ^{gospel.} 6
 pel, however, and our Master annulled material law, by
 healing contrary thereto. We propose to follow the Master's example. As far as in us lies, we should subordinate material law to spiritual law. Two essential points of Christian Science are that neither Life nor man dies, and God is not the author of sickness. 12

The chief difficulty, in conveying the teachings of divine Science accurately to human thought, lies in this, that, like all other languages, English is inadequate to the expression of spiritual conceptions and propositions, through the use of material terms. The elucidation of Christian Science lies in its 18 spiritual sense, and this sense must be gained by its disciples, in order to grasp the meaning of this Science. Out of this condition grew the prophecy concerning 21 the Christian apostles, "They shall speak with new tongues."

Speaking of the things of Spirit, yet dwelling on a 24 material plane, material terms must be generally employed. Mortal mind does not at once catch the higher meaning; and can only do so as thought is educated up 27 to spiritual apprehension. To a certain extent this is equally true of all learning, even that which is wholly material. 30

In Christian Science, substance is understood to be Spirit, while its opponents believe substance to be

1 matter. They think of matter as something, and almost the only thing, and of the things which pertain to

3 ^{Substance}_{spiritual.} Spirit as next to nothing, or as very far removed from daily experience; while Christian Science takes exactly the contrary view.

6 To understand all our Master's sayings, as recorded in the New Testament, sayings infinitely important, his

9 ^{Both words}_{and works.} followers must grow into that stature of manhood in Christ Jesus which enables them to interpret his spiritual meaning. Then would they know how Truth casts out error and heals the sick.

12 His words were the offspring of his deeds, both of which must be understood. Unless the works are comprehended which his words explained, the words are

15 blind.

The Master often refused to explain his words, because it is difficult in a material age to apprehend spiritual Truth. He said: "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with

21 their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

24 "The Word was made flesh." Divine Truth must be known by its effects on the body as well as mind, before

27 ^{The divine}_{life-link.} the Science of being could be demonstrated.

Hence its embodiment in the incarnate Jesus, — that life-link forming the connection through which the real reaches the unreal, Soul rebukes sense, and

30 Truth destroys error.

In Jewish worship the Word was materially explained, and the spiritual sense scarcely perceived. The religion

which sprang from half-hidden Israelitish history was 1
 pedantic, and void of healing power. When we lose
 faith in God's power to heal, we distrust the ^{Truth a} _{present help.} 8
 divine Principle which demonstrates Christian ⁸
 Science, and then we cannot heal the sick. Neither
 can we heal through the help of Spirit, if we plant our- 6
 selves on a material basis.

The author became a member of the orthodox Con-
 gregational Church in early years. And later she learned 9
 that her own prayers failed to heal her as did the
 prayers of her devout parents and the church; but
 when the spiritual sense of the creed was discerned, in 12
 the Science of Christianity, it was a *present* help. It
 was the living, palpitating presence of Christ, Truth,
 which healed the sick. 15

We cannot bring out the practical proof of Christianity, which Jesus required, while error seems as potent
 and real to us as Truth, and while we make a ^{Fatal} ₁₈
 personal devil and an anthropomorphic God _{Premises.}
 our starting-points; especially if we consider Satan as a
 being coequal in power with Deity, if not superior to 21
 Him. Because such starting-points are neither spiritual
 nor scientific, they cannot work out the Spirit-rule of
 Christian healing, which proves the nothingness of error, 24
 discord, by demonstrating the all-inclusiveness of har-
 monious Truth.

The Israelites centred their thoughts on the material, 27
 in their attempted worship of the spiritual. To them
 matter was substance, and Spirit was shadow. ^{Fruitless}
 They thought to worship Spirit from a ma- _{worship.} 30
 terial standpoint, but this was impracticable. They
 might appeal to Jehovah, but their prayer brought down

1 no proof that it was heard, because they did not sufficiently understand God as able to demonstrate His
3 power to heal,— to make harmony the reality, and to make discord the unreality.

Our Master declared that his material body was not
6 spirit, evidently considering it a mortal and material
Spirit the belief of flesh and bones; whereas the Jews
tangible. took a diametrically opposite view. To Jesus
9 not materiality, but spirituality, was the reality of man's existence; while to the rabbis the spiritual was the intangible and uncertain, if not the unreal.

12 Would a mother say to her child who was frightened at imaginary ghosts, and sick in consequence of her fear:
Ghosts "I know that ghosts are real. They exist,
15 not realities. and are to be feared; but you must not be afraid of them"?

Children, like adults, *ought* to fear a reality which can
18 harm them, and which they do not understand, for at any moment they may become its helpless victims; but instead of increasing children's fears by declaring ghosts
21 to be real, merciless, and powerful, thus watering the very roots of childish timidity, the children should be assured that their fears are groundless, that ghosts
24 are not realities, but traditional beliefs, erroneous and man-made.

In short, children should be told not to believe in
27 ghosts, because there are no such things. If belief in their reality is destroyed, terror will depart and health be restored. The objects of alarm will then vanish into
30 nothingness, no longer seeming worthy of fear or honor.

To accomplish a good result, it is certainly not irrational to tell the truth about ghosts.

Christianly scientific real is the sensuous unreal. 1
 seems real to material sense is unreal in divine
 . The physical senses and Science ^{The real and} 3
 ever been antagonistic ; and they will ^{the unreal.}
 nue, till the testimony of the physical senses
 tirely to Christian Science. 6

in a Christian — having the stronger evidence
 which contradicts the evidence of error — think
 r as real or true, either in the form of sickness 9
 ll must admit that Christ is “the way, and
 and the life,” and that omnipotent Truth
 es destroy error. 12

as not wholly outlived the sense of ghostly
 ill holds them, more or less. Time has not
 eternity, immortality, complete ^{Superstition} 15
 he real is eternal. Perfection ^{obsolete.}

ty. Without it, nothing is wholly real.
 l continue to disappear, until perfection 18
 lity is reached. We must give up the
 oints. We must not continue to admit
 ss of superstition, but should yield up all 21
 e wise. When we learn that discord is
 be ready for progress, “forgetting those
 ehind.” 24

not banish the ghost of materiality.
 re supposed limits to Mind, and those
 o long will ghosts seem to continue. 27

It never was material. The true
 itual and immortal ; and from this it
 er is laid off is the ghost, or some 30
 ll beliefs can neither demonstrate
 rehend the reality of Life.

1 Are the protests of Christian Science, against the notion that there can be material life, substance, or mind, 3 ^{Christian} _{warfare.} "utter falsities and absurdities," as some aver? Why then do Christians try to obey the Scriptures, and war against "the world, the flesh, 6 and the devil"? Why invoke the divine aid to enable them to leave all for Christ, Truth? Why do they use this phraseology, and yet deny Christian Science, when 9 it teaches precisely this thought? The words of divine Science find their immortality in deeds, for their Principle heals the sick and spiritualizes humanity.

12 On the other hand, the Christian opponents of Christian Science neither give nor offer any proofs that their 15 ^{Healing} _{omitted.} Master's religion can heal the sick. Surely it is not enough to cleave to barren and desultory dogmas, derived from the traditions of the elders, who thereunto have set their seals?

18 Consistency is seen in example more than in precept. Inconsistency is shown by words without deeds, which 21 ^{Scientific} _{consistency.} are like clouds without rain. If our words fail to express our deeds, God will redeem that weakness, and out of the mouth of babes He will perfect praise. The night of materiality is far spent, 24 and with the dawn Truth will waken men spiritually to hear and speak the new tongue.

Sin should become unreal to every one. It is in itself 27 inconsistent, a divided kingdom. Its supposed realism has no divine authority, and I rejoice in the apprehension of this grand verity.

30 ^{Spiritual} _{meaning.} The opponents of divine Science must be charitable, if they would be Christian. If the letter of Christian Science appears inconsistent, they

should gain its spiritual meaning, and then the ambiguity will vanish.

The charge of inconsistency, in Christianly scientific methods of dealing with sin and disease, is met by something practical, — namely, the proof of the ^{Practical} utility of these methods; and proofs are ^{arguments.} better than mere verbal arguments, or prayers which evince no spiritual power to heal.

As for sin and disease, Christian Science says, in the language of the Master, “Follow me; and let the dead bury their dead.” Let discord of every name and nature be heard no more, and let the harmonious and true sense of Life and being, take possession of human consciousness.

What is the relative value of the two conflicting theories regarding Christian healing? One, according to the commands of our Master, heals the sick. The other, popular religion, declines to admit that Christ’s religion has exercised any systematic healing power since the first century.

The statement that the teachings of Christian Science in this work are “absolutely false, and the most egregious fallacies ever offered for acceptance,” is an opinion wholly due to a misapprehension both of the divine Principle and practice of Christian Science, and to a consequent inability to demonstrate that Science. Without this understanding, no one is capable of impartial or correct criticism; because demonstration and spiritual understanding are God’s immortal keynotes, proven to be such by our Master, and evidenced by the sick who are cured, and by the sinful who are saved.

1 Strangely enough, we ask for material theories in support of spiritual and eternal truths, when the two
3 ^{Weakness of material theories.} are so antagonistic that the material thought must spiritualize before the spiritual fact is attained. This material existence affords no
6 evidence of spiritual existence and immortality. Sin, sickness, and death do not prove man's entity or immortality. Discord can never establish the facts of harmony.
9 Matter is not the vestibule of Spirit.

Jesus reasoned on this subject practically, and controlled sickness, sin, and death on the basis of his spirituality.
12 ^{Irreconcilable differences.} Understanding the nothingness of material things, he spoke of flesh and Spirit as the two opposites, — as Truth and error, not contributing in any way to each other's happiness and existence. Jesus said: "It is the spirit that quickeneth; the flesh profiteth nothing."

18 There is neither a present nor an eternal copartnership between error and Truth, between flesh and Spirit. God
21 ^{Copartnership impossible.} is as incapable of producing sin, sickness, and death, as He is of experiencing these errors. How then is it possible for Him to create man subject to this triad of errors, — man who is made in the divine
24 likeness?

Does God create a material man out of Himself, Spirit? Does evil proceed from good? Does divine
27 Love commit a fraud on humanity, by making man capable of sin, and then condemning him for it? Would any one call it wise and good to create the primitive, and
30 then punish its derivative?

Can evil be derived from good? Impossible! Was there original self-creative sin? Then there must have

been more than one creator, more than one God. In 1 common justice, we must admit that God will not punish man for doing what He created him 3 capable of doing, and knew from the outset ^{Two infinite creators absurd.} that he would do. God is "of purer eyes than to behold evil." We sustain Truth, not by accepting 6 but by rejecting a lie.

Jesus said of personified evil, that he was "a liar, and the father of it." Truth neither creates a lie, a capacity 9 to lie, nor a liar. If mankind would relinquish the belief that God makes sickness, sin, and death, or makes man capable of suffering on account of this malevolent 12 triad, it would sap the foundations of error, and ensure its destruction; but if we theoretically endow mortals with the creativeness and authority of Deity, how dare 15 we attempt to destroy what He hath made, or even to deny that God made man evil, and made evil good?

History teaches that the popular and false notions 18 about the Divine Being and character have originated in the human mind. As there really is but one ^{Anthropo-} God, one Mind, this wrong notion about God ^{morphism.} 21 must have originated in a false supposition, not in immortal Truth; and it is fading out. It is a false claim, which will eventually disappear, according to the vision 24 of St. John in the Apocalypse.

If the opposite of God is real, there must be two supreme powers, and God is not all-powerful. Can 27 Deity be almighty, if another mighty and ^{One su-} self-creative cause exists, and ^{Premacy.} sways man-kind? Hath the Father "Life in Himself," as the Scripture saith? and, if so, can Life, or God, dwell in evil, and create it? Can matter drive Spirit hence, and so defeat omnipotence?

1 Is the woodman's axe, which destroys a tree's so-called life, superior to omnipotence? Can a leaden bullet
3 ^{Matter} deprive a man of Life, — that is, of God, who
imotent. is his Life? If God is at the mercy of matter, then matter is omnipotent. Such doctrines are
6 "confusion worse confounded." If two statements directly contradict each other, one must be false. Is
Science thus contradictory?

9 Christian Science, understood, coincides with the Scriptures, and sustains logically and demonstratively
12 ^{Scientific and Biblical facts.} every point it presents. Otherwise it would
not be Science, and could not present its proofs. Christian Science is not made up of contradictory aphorisms, nor of the inventions of those who scoff
15 at God. It presents the calm and clear verdict of Truth against error, uttered and illustrated by the prophets, by Jesus, by the apostles, as recorded throughout the
18 Scriptures.

Why are the words, rather than the remarkable works of Jesus, more frequently cited for our instruction? Is
21 it not because there are few who have gained a true knowledge of the great import, to Christianity, of those very works?

24 Sometimes it is said: "Rest assured that whatever effect Christian Scientists may have on the sick, this
27 ^{Personal confidence.} effect comes through rousing within them a belief that these healers have a wonderful power, derived from the Holy Ghost, in the removal of disease." Is it likely that church-members have more
30 faith in some Christian Scientist whom they have perhaps never seen, and against whom they have been warned, than they have in their own accredited and

orthodox pastors, whom they have seen, and been taught 1
to love and trust?

Let any clergyman try to cure his friends by their faith 3
in himself. Will that faith heal them? Yet Scientists
will take the same cases, and cures will follow. Is this the
result of their faith in the Scientist, rather than in their 6
pastor? I have healed infidels whose only objection to
this method was, that I as a Christian Scientist believed
in the Holy Spirit, while they, the patients, did not. 9

Because the evidence of the existence of Spirit, or
Soul, is palpable to spiritual sense only, and not appar-
ent to the material senses, which only cognize ^{Spiritual.} 12
that which is the opposite of Spirit, — though ^{cognizance.}
you aver that these senses are indispensable to man's
existence or entity, — you must change the human con- 15
cept of yourself as matter disappears, and at length
know yourself spiritually.

True Christianity is to be honored wherever found; 18
but when shall we arrive at the goal which that word
implies? From Puritan parents, the discov- ^{Author's} 21
erer of Christian Science early received her ^{parentage.}
religious education. In childhood she often listened
with joy to these words, falling from the lips of her
sainted mother: "God is able to raise you up from sick- 24
ness;" and she pondered the meaning of that Scripture
she so often quotes: "And these signs shall follow them
that believe; . . . they shall lay hands on the sick, and 27
they shall recover."

A Christian Scientist and an opponent are like two
artists. One says: "I have spiritual ideals, ^{Two differ-} 30
indestructible and glorious. When others see ^{ent artists.}
them as I do, in their true light and loveliness, — and

1 know that these ideals are real and eternal, because drawn from Truth, — they will find that nothing is lost, 3 and all is won, by a right estimate of what is real."

The other artist replies: " You wrong my experience. I have no mind-ideals except those which are both mental and material. It is true that materiality renders these ideals imperfect and destructible; yet I would not exchange mine for thine, for they give me such personal pleasure, and they are not so shockingly transcendental. They require less self-abnegation, and keep Soul well out of sight. Moreover, I have no notion of losing my 12 old doctrines or human opinions."

Dear reader, which mind-picture or externalized thought shall be real to you, — the material or the 15 *Choose ye* spiritual? Both you cannot have. You are *to-day* bringing out your own ideal. This ideal is either temporal or eternal. Either Spirit or matter is 18 your model. If you try to have two models, then you practically have none. Like a pendulum in a clock you will be thrown back and forth, and strike the ribs of 21 matter, swinging between the real and the unreal.

Hear the wisdom of Job, as given in the excellent translation of the late Rev. George R. Noyes, D. D.: —

24 Shall mortal man be more just than God?
 Shall man be more pure than his maker?
 Behold, He putteth no trust in His ministering spirits,
27 And His angels He chargeth with frailty.

Of old the Jews put to death the Galilean Prophet, the best Christian on earth, for the truth he said and did. 30 While to-day, Jew and Christian can unite in doctrine and denomination on the very basis of his words and works. The Jew believes that the Messiah or Christ

hath not yet come ; the Christian believes that Christ is 1 God. Here Christian Science intervenes, explains these doctrinal points, cancels the disagreement and settles 3 the question. Christ, as the true spiritual idea, is the ideal of God now and forever, here and everywhere. The Jew who believes in the First Commandment is a 6 monotheist, he has one omnipresent God ; thus the Jew unites with the Christian's doctrine that God is come, is present now and forever. The Christian who believes 9 in the First Commandment is a monotheist, thus he virtually unites with the Jew's belief in one God, and that Jesus Christ is not God, as he himself declared, but is 12 the Son of God. This declaration of Christ, understood, conflicts not at all with another of his sayings : " I and my Father are one," — that is, one in quality, not quantity. As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being. The Scripture reads : " For 15 18 in Him we live, and move, and have our being."

I have revised Science and Health only to give a clearer and fuller expression of its original meaning. Spiritual 21 ideas unfold as we advance. A human perception of divine Science, however limited, must be correct in order to be Science, and subject to demonstration. A germ of 24 infinite Truth, though least in the kingdom of heaven, is the higher hope on earth, — but it will be rejected and reviled until God prepares the soil for the seed. That 27 which when sown bears immortal fruit, enriches mankind only when it is understood. Hence the many readings given the Scriptures, and the requisite revisions of 30 Science and Health with Key to the Scriptures.

CHAPTER XII.

CHRISTIAN SCIENCE PRACTICE.

*Why art thou cast down, O my soul [sense] ?
And why art thou disquieted within me ?
Hope thou in God ; for I shall yet praise Him,
Who is the health of my countenance and my God. — PSALMS.*

*And these signs shall follow them that believe : In my name shall they cast
but devils : they shall speak with new tongues ; they shall take up serpents ;
and if they drink any deadly thing, it shall not hurt them ; they shall lay
hands on the sick, and they shall recover. — JESUS.*

1 **I**T is related, in the seventh chapter of Luke's Gospel, that Jesus was once the honored guest of a certain
3 ^{A gospel narrative.} Pharisee, Simon by name, though quite unlike
6 Simon the disciple. While they were at meat, a strange incident occurred, as if to interrupt the scene
9 of Oriental festivity. A "strange woman" came in, having heard of Jesus' presence in Simon's house. Heedless of the fact that she was debarred from such
12 a place and such society, — especially under the stern rules of rabbinical law, as positively as if she were a Hindoo pariah intruding upon the household of a high-
15 caste Brahman, — this woman (Mary Magdalene, as she has since been called) approached Jesus. According to the custom of those days, he did not sit on a chair, as we sit at table, but reclined on a couch, or lounge, with his head towards the festal board, and with his bare feet

away from it. It was therefore easy for the Magdalen 1 to come behind his couch, and reach his feet. She bore an alabaster jar containing costly and fragrant oil,— 3 sandal oil, perhaps, which is in such common use in the East. Breaking the sealed jar, she perfumed his feet with the oil, wiping them with her long hair, which hung 6 loosely about her shoulders, as was customary with women of her grade.

Did Jesus spurn the woman? Did he repel her adoration? No! He regarded her compassionately. Nor was this all. Knowing what those around him were saying in their hearts, especially ^{Parable of the creditor.} 12 his host,— that they were wondering why, being a prophet, the exalted guest did not at once detect the woman's immoral status, and bid her depart,— knowing 15 this, Jesus rebuked them with a short story, or parable. He described two debtors, one for a large sum and one for a smaller, who were released from their obligations 18 by their common creditor. "Which of them will love him most?" was the Master's question to Simon the Pharisee; and Simon replied, "He to whom he forgave 21 most." Jesus approved the answer, and so brought home the lesson to all; and followed it with that remarkable declaration to the woman, "Thy sins are forgiven." 24

Why did he thus summarize her debt to divine Love? Had she repented and reformed, and did his insight detect this unspoken moral uprising? She ^{Divine insight.} 27 bathed his feet with her tears, ere she anointed them with the oil. In the absence of other proofs, was her grief sufficient evidence to warrant the hope of her 20 repentance, reformation, and growth in wisdom? Certainly there was encouragement in the mere fact that

1 she was testifying her affection for a man of undoubted
2 goodness and purity, who has since been rightfully re-
3 garded as the best man who ever trod this planet. Her
4 reverence was unfeigned, and it was manifested towards
5 one who was soon, though they knew it not, to lay down
6 his mortal existence in behalf of all sinners, that through
7 his word and works they might be redeemed from all
8 sensuality and sin.

9 Which was the higher tribute to such ineffable affec-
10 tion, the hospitality of the Pharisee, or the contrition of
11 ^{Penitence or} _{hospitality.} the Magdalen? This query Jesus answered
12 by rebuking self-righteousness, and declaring
13 the absolution of the penitent. He even declared that
14 this poor woman had done what his rich entertainer had
15 neglected to do, wash and anoint his guest's feet, — a
16 special sign of Oriental courtesy.

17 Here is suggested a solemn question, a question indi-
18 cated by one of the needs of this age. Do Christian
19 Scientists seek Truth, as Simon sought the Saviour,
20 through material conservatism and for personal homage?
21 Jesus told Simon that such seekers as he gave small
22 reward in return for the spiritual purgation which came
23 through the Messiah. If Christian Scientists are like
24 Simon, then it must be said of them also, that they
25 "love little."

26 On the other hand, do they show their regard for
27 Truth, or Christ, by their genuine repentance, by their
28 ^{Genuine} _{repentance.} broken hearts, expressed through meekness
29 and human affection, as did this woman? If
30 so, then it may be said of them, as Jesus said of this
31 unwelcome visitor, that they indeed "loved much," be-
32 cause much is forgiven them.

Did the careless doctor, the nurse, the cook, and the 1
 brusque business visitor sympathetically know the
 thorns they plant in the pillow of the sick, and 2
 the heavenly homesick looking away from ^{Compassion} _{requisite.} 3
 earth, — Oh, did they know! — this knowledge would do
 a million times more towards healing the sick, and pre- 6
 paring their helpers for the “midnight call,” than all
 their cries of Lord, Lord! The benign thought of
 Jesus, finding utterance in such words as “Take no 9
 thought for your life!” would heal the sick man, and so
 enable him to rise above the supposed necessity for
 physical thought-taking and planning; but if the unself- 12
 ish affections be lacking, and common sense and common
 humanity are disregarded, what mental quality remains,
 wherewith to evoke healing from the outstretched arm 15
 of righteousness?

If the Scientist reaches his patient through divine
 Love, he will accomplish the healing work at one visit, 18
 and the disease will vanish into its native ^{Speedy} _{healing.}
 nothingness, like dew before the morning sun-
 shine. If the Scientist has enough Christly affection to 21
 win his own pardon, and such commendation as the
 Magdalen won from Jesus, then he is Christian enough
 to practise scientifically, and deal with his patients com- 24
 passionately; and the result will correspond with the
 spiritual intent.

If hypocrisy, stolidity, or inhumanity find their way 27
 into the chambers of disease, through the would-be
 healer, if it were possible they would convert ^{Truth} _{desecrated.} 30
 into a den of thieves the temple of the Holy
 Ghost, — the patient’s spiritual power to resuscitate
 himself. The unchristian practitioner is not giving to

1 mind or body the joy and strength of Truth. The poor suffering heart needs its rightful nutriment, such as 3 peace, patience in tribulation, and a priceless sense of the dear Father's loving-kindness.

In order to cure his patient, the metaphysician should 6 first cast moral evils out of himself, that he may thus 9 attain the spiritual freedom which will enable him to cast physical evils out of his patient; 12 but heal, he cannot, while his own spiritual barrenness debars him from giving drink to the thirsty, and hinders him from reaching his patient's thought,—yea, while mental penury chills his faith and understanding.

The physician who lacks sympathy for his fellow-being is deficient in human affection; and we have the 15 ^{The true physician.} apostolic warrant for asking: “He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?” Not having 18 this spiritual affection, he lacks faith in the divine Mind, and has not that recognition of infinite Love which alone confers the healing power. Such so-called Scientists 21 will strain out gnats, while they swallow the camels of bigoted pedantry.

The physician must also watch, lest he be overwhelmed 24 by a growing sense of the odiousness of sin, and by the 27 ^{Source of calmness.} unveiling of sin in his own thoughts. The sick are terrified by their sick beliefs, and sinners should be affrighted by their sinful beliefs; but the Christian Scientist will be calm in the presence of both sin and disease, knowing, as he does, that God is 30 Love and God is All.

If we would open their prison doors for the sick, we must first learn to bind up the broken-hearted. If we

would heal by the Spirit, we must not hide the talent 1 of spiritual healing under the napkin of its form, nor bury the *morale* of Christian Science in the grave-^{Genuine} clothes of its letter. The tender word and ^{healing.} 3 Christian encouragement of an invalid, pitiful patience with his fears, and the removal thereof, are better than 6 hecatombs of gushing theories, stereotyped borrowed speeches, and the doling of arguments, which are but so many parodies on legitimate Christian Science, aflame 9 with divine Love.

This is what is meant by seeking Truth, Christ, not "for the loaves and fishes," nor, like the Pharisee, with 12 the arrogance of rank and display of scholarship, but like Mary Magdalene, from the ^{Gratitude} ^{and humility.} summit of devout consecration, with the oil of gladness 15 and the perfume of *gratitude*, with tears of repentance, and with those hairs all numbered by the Father.

A Christian Scientist occupies the place at this period 18 whereof Jesus spake to his disciples, when he said: "Ye are the salt of the earth." "Ye are the light ^{The salt of} ^{the earth.} 21 of the world. A city that is set on an hill cannot be hid." Let us watch, work, and pray that this salt lose not its saltiness, and that this light be not hid, but radiate and glow into noon tide glory. 24

The infinite Truth of the Christ-cure has come to this age through a "still, small voice," through silent utterances, and Divine anointing which quicken and increase 27 the beneficial effects of Christianity. I long to see the consummation of my hope, namely, the student's higher attainments in this line of light. 30

Because Truth is limitless, error should not be thought unbounded. Because Truth is mighty in goodness, error

1 can claim no equal power for evil. Evil is but the counterfeit of goodness, that seeks to equal it. The greatest
3 ^{Real and} _{counterfeit.} wrong is but the supposititious opposite of the highest right. The confidence inspired by Science lies in the fact that Truth is real and error unreal.
6 Error is a coward before Truth. Truth is mighty, while error is powerless. Divine Science insists that time will prove this. Both Truth and error have come nearer than
9 ever before to the apprehension of mortals. Truth will become still clearer, but error will be self-destroyed.

Against the fatal belief that error is as real as
12 Truth, — that evil is equal in power to good, if not
Results of _{faith in Truth.} superior, and that discord is as normal as harmony, — even the hope of freedom from
15 the bondage of sickness and sin has little inspiration to nerve endeavor. When we come to have more faith in the Truth of being than we have in error, more faith
18 in Spirit than in matter, more faith in living than in dying, more faith in God than in man, then no material conditions can prevent us from healing the sick
21 and destroying error through Truth.

That Life is not contingent on bodily conditions is proven, when we see that life and man survive this
24 ^{Life independ-} _{ent of matter.} body. Neither evil, disease, nor death can be discerned spiritually, and the mortal sense of them disappears in the ratio of our spiritual growth.
27 Because matter has no consciousness, or Ego, it cannot act; its conditions are unreal, and these false conditions are the source of all seeming sickness. Admit the existence of matter, and we admit that mortality (and therefore disease) has a foundation in fact. Deny the existence of matter, and we can destroy the belief in

these conditions, and with it disappears the foundation 1
of disease. Once let the mental physician believe in the
reality of matter, and he must admit also the reality of 3
all its discordant conditions, and this prevents his de-
stroying them. Then he is even less fitted for the treat-
ment of disease than the ordinary medical practitioner. 6

In proportion as matter, to human sense, loses all en-
tity as substance, in that proportion does man become
its master. He enters into a diviner sense of ^{Man's} 9
the facts, and comprehends the theology of ^{entity.}
Jesus, as demonstrated in healing the sick, raising the
dead, and walking over the wave. All these deeds man- 12
ifested Christ's control over the belief that matter is
substance, that it can be the arbiter of life, or the con-
structor of any form of existence. 15

We never read that Luke or Paul made a diagnosis
of a disease, in order to discover some means of healing
it. Luke never asked if it were acute or ^{The Christ} 18
chronic. Jesus never recommended attention
to laws of health, never gave drugs, never prayed to
know if God were willing a man should live. He 21
understood man to be immortal, whose life is God,
— and not that man has two lives, one to be destroyed,
and the other to be made indestructible. 24

The prophylactic and therapeutic (that is, the preven-
tive and curative) arts belong emphatically to Christian
Science; as would be readily seen, if psychol- ^{Matter not} 27
ogy, or the Science of Soul, were understood.
Material methods are finding their dead level. Limited
to matter, by their own law, they have none of the ad- 30
vantages of Mind and immortality.

No man is physically healed in sin, or by it, any more

1 than he is morally saved in or by sin. To be every whit
whole, he must be better spiritually, as well as physi-
3 ^{No healing} _{in sin.} cally. To be made whole, we must forsake
the mortal sense of things, turn from the lie of
6 false belief to Truth, and gather the facts of being from
the immortal divine Mind. The body improves under
the same regimen which encourages the thought; and
if health is not made manifest, it proves that it is fear
9 which governs it. This is the law of cause and effect,
or like producing like.

Homœopathy furnishes this evidence to the senses,
12 namely, that the symptoms produced by a certain drug,
Like curing _{like.} it removes by using the same drug which might
cause them. This confirms my theory that
15 faith in the drug is the sole factor in the cure. The effect
that mortal mind produces through a certain belief, it
removes through an opposite belief; but it uses the same
18 medicine in both cases.

The moral and spiritual facts of health, whispered into
thought, produce very direct and marked effects on the
21 body. A physical diagnosis of disease — since mortal
mind must be its cause, if it exists — generally has a
tendency to induce disease.

24 According both to medical testimony and individual
experience, a drug eventually loses its supposed power,
Transient _{of drugs.} and can do no more for the patient. Hygienic
27 treatment also loses its efficacy. Quackery
likewise fails at length to inspire the credulity
of the sick, and then they cease to improve. These les-
80 sons are useful. They should naturally and gently
change our basis from sensation to Christian Science,
from error to Truth, from matter to Spirit.

Physicians examine the pulse, tongue, lungs, to dis- 1
cover the condition of matter; when in fact ^{Diagnosis}
all is Mind; the body is the substratum of ^{of matter.} 3
mortal mind, and this so-called mind finally yields to the
higher mandate, immortal Mind.

Disquisitions on disease have a mental effect similar 6
to that produced by telling ghost-stories in the dark.
By those uninstructed in Christian Science, ^{Ghost-stories}
nothing is really understood of material exist- ^{inducing fear.} 9
ence. Mortals are believed to be here without their
consent, and to be removed as involuntarily, not know-
ing why or when. As children look everywhere for the 12
imaginary ghost, so sick humanity sees danger in every
direction, and looks for relief in all ways except the right
one. Darkness induces fear. The adult, in bondage to 15
his beliefs, no more comprehends his real being than
does the child; and he must be taken out of his dark-
ness, before he can get rid of the illusive sufferings which 18
throng the gloaming. The way in divine Science is the
only way out of this condition.

I would not transform the infant at once into a man, 21
nor would I keep the suckling a lifelong babe. No im-
possible thing do I ask when urging the
claims of Christian Science; but because this ^{Mind imparts}
teaching is in advance of the age, we should ^{purity, health, 24}
not deny the need of spiritual understanding. Mankind
will improve through Science and Christianity. The 27
necessity for uplifting the race is father to the fact that
Mind can do it; for Mind can impart purity instead of
impurity, beauty instead of deformity, and health instead 30
of sickness. Truth is an alterative in the entire system,
and can make it "every whit whole."

1 Remember, brain is not mind. Matter cannot be sick, and Mind is immortal. Your mortal body is only a
3 ^{Brains not intelligent.} mortal belief of mind in matter. What you call matter was originally error in solution, elementary mortal mind,—likened, by Milton, to “chaos and old night.” One theory about this mortal mind is, that its sensations form blood, flesh, and bones. The Science of being, wherein all is divine Mind, or God 9 and his thought, would be clearer in this age, but for the belief that matter can produce mind, or that mind can enter its own embodied thought, bind itself with 12 its own beliefs, and then call its bonds material and name them divine law.

When man demonstrates Christian Science absolutely, 15 he will be perfect. He can neither sin, suffer, be subject to matter, nor disobey the law of Spirit. ^{Veritable success.} Therefore he will be as the angels in heaven. 18 Christian Science and Christianity are one. How, then, in Christian Science, any more than in Christianity, can we believe in the reality and power of both Truth and 21 error, Spirit and matter, and hope to succeed with either? Error is not self-sustaining. Its false supports fail, one after another. It succeeds for a period, only by paradigm in the stolen vestments of Truth.

“Whosoever shall deny me before men, him will I also deny before my Father which is in heaven.” A denial of Truth is fatal to Christian Science. ^{Recognition of benefits.} A just acknowledgment of Truth, and what it has done for us, is an effectual help. If pride, superstition, or any error, prevents the honest recognition of benefits received, this will be a hindrance to the recovery of the sick and the success of the student.

If we are Christians on all moral questions, but are in 1
 darkness as to the physical exemption which Christianity
 includes, then we must have more faith in 3
 God on this subject, and be more alive to His <sup>Disease far
more docile
than iniquity.</sup> promises. It is easier to cure the most malig-
 nant disease than it is to cure sin. The author has raised 6
 up the dying, partly because they were willing to be re-
 stored; while she has struggled long, and perhaps in
 vain to lift a student out of a chronic sin. Under all 9
 modes of pathological treatment, the sick recover more
 rapidly from disease than the sinner from his sin. Heal-
 ing is easier than teaching, if the teaching is faithfully 12
 done.

The fear of disease and the love of sin are the springs
 of man's enslavement. "The fear of the <sup>Love frees
from fear.</sup> 15
 Lord is the beginning of wisdom!" but the
 Scriptures also declare, through the exalted thought of
 John, that "perfect Love casteth out fear." 18

The fear occasioned by ignorance can be cured; but
 you cannot remove the effects of fear produced by sin,
 so long as the sin remains. Disease is expressed not so 21
 much by the lips, as in the functions of the body. Estab-
 lish the scientific sense of health, and you relieve the
 oppressed organ, and the inflammation, decomposition, 24
 or deposit will abate; and the disabled organ will resume
 its healthy functions.

When the blood rushes madly through the veins, or 27
 languidly creeps along its frozen channels, we call these
 conditions disease. This is a misconception. <sup>Mind circu-
lates blood.</sup> 30
 Mortal mind is producing the propulsion or
 the languor; and we prove this to be so when by mental
 means the circulation is changed, and returns to that

1 standard which mortal mind has decided upon as essential for health. Anodynes, counter-irritants, and depletion never reduce inflammation scientifically; but the truth of being, whispered into the ear of mortal mind, will bring relief.

6 Hatred, and its effects on the body, are removed by Love. Because mortal mind seems to be conscious, the sick say: "How can my mind cause a disease <sup>Mind can de-
stroy all ills.</sup> I never thought of, and knew nothing about, until it appeared on my body?" The author has answered this question, in her explanation of disease as originating in human belief before it is apparent on the body, which is in fact the objective state of mortal mind, though it is called matter. This mortal blindness, and its sharp consequences, show our need of metaphysics. Through immortal Mind, or Truth, we can destroy all ills which proceed from mortal mind.

18 Ignorance of the cause or approach of disease is no argument against its mental origin. You confess to ignorance of the future, and incapacity to preserve your own existence; and this belief helps rather than hinders disease. Such a state of mind induces sickness. It is like walking in darkness, on the edge of a precipice.

24 You cannot forget the belief of danger, and your steps are less firm because of your ignorance of mental cause and effect.

27 Heat and cold are products of mind. The body, when bereft of mortal mind, at first cools; and afterwards it <sup>Temperature
is mental.</sup> is resolved into its primitive mortal elements. Nothing that lives ever dies, and *vice versa*. Mortal mind produces animal heat; and then expels it through the abandonment of a belief, or increases it to

the point of self-destruction. Hence it is mortal mind, 1 not matter, which says, "I die." Heat would pass from the body as painlessly as gas when it evaporates, but for 3 the belief that inflammation and pain must accompany this separation.

Chills and heat are often the form in which fever 6 manifests itself. Change the mental state, and the chills and fever disappear. The old-school physician proves this when his patient says, ^{Science} _{versus} ⁹ _{hypnotism.} "I am better," but believes that matter, not mind, has helped him. The Christian Scientist demonstrates that divine Mind heals the case, while the 12 hypnotist dispossesses the patient of his individuality in order to control him. No person is benefited by yielding his own mentality to any mental despotism. Therefore 15 all unscientific mental practice is forbidden, and should be understood and so rendered fruitless. The genuine Christian Scientist is adding to his patient's mental 18 power, and increasing his spirituality, while he is restoring him physically.

Palsy is a belief that matter attacks mortals, and 21 paralyzes the body, making certain portions of ^{Cure for} it motionless. Destroy the belief, show mortal _{palsy.} mind that muscles have no power to be lost, for 24 Mind is supreme, and you will cure the palsy.

Consumptive patients always show great hopefulness and courage, even when supposed to be in hopeless 27 danger. This state of mind seems anomalous, ^{Latent fear} _{diagnosed.} except to the expert in Christian Science. This mental state is not understood, simply because it is 30 a stage of fear so excessive that it amounts to fortitude. The belief in consumption presents to mortal thought a

1 hopeless state, an image more terrifying than most other
diseases. The patient turns involuntarily from the
3 contemplation of it; but, though unacknowledged, the
latent fear, and despair of recovery, remain in thought.

Just so it is with the greatest sin. It is the most
6 subtle, and does its work almost unperceived. The
^{Insidious} _{concepts.} diseases deemed dangerous sometimes come
from the most hidden, undefined, and insidi-
9 ous beliefs. The pallid invalid, whom you declare to be
wasting away with consumption of the blood, should
be told that blood never gave life, and can never take it
12 away, — that Life is Spirit, and that there is more Life
and immortality in one good motive and act, than in all
the blood which ever flowed through mortal veins, simu-
15 lating a corporeal sense of material life.

If the body is material, it cannot, for that very reason,
suffer with a fever. Because the so-called material body
18 ^{Remedy} _{for fever.} is a mental concept, and governed by mortal
mind, it manifests only what that mind im-
presses upon it. Therefore the efficient remedy is to
21 destroy the patient's unfortunate belief, by both silently
and audibly arguing the opposite facts in regard to har-
monious being, — representing man as healthful instead
24 of diseased, and showing that it is impossible for matter
to suffer, to feel pain or heat, to be thirsty or sick.
Destroy fear, and you end the fever. Some people,
27 mistaught as to Mind-science, inquire when it will be
safe to check a fever. Know that in Science you can-
not check a fever after admitting that it must have its
30 course. To fear and admit the power of disease, is to
paralyze mental and scientific demonstration.

If your patient believes in taking cold, mentally con-

vince him that matter cannot take cold, and that thought 1 governs this liability. If grief causes suffering, convince the sufferer that affliction is often the source of 3 joy, and that he should rejoice always in ever-present Love.

Invalids flee to tropical climates, in order to save 6 their lives; but they come back no better than when they went away. Then is the time to cure ^{climate} ~~harmless~~. 9 them through Christian Science, and prove that they can be healthy in all climates, when their fear of climate is driven out.

Through different states of mind, the body becomes 12 suddenly weak or abnormally strong, showing mortal mind to be the producer of strength or weak-<sup>Mind gov-
ness. A sudden joy or grief has caused what</sup> 15 ness. A sudden joy or grief has caused what is termed instantaneous death. Because a belief originates unseen, the mental state should be continually watched, that it produce not blindly its bad effects. The 18 author never knew a patient who did not recover when the belief of the disease was gone. Remove the leading error and governing fear of this lower mind, and you 21 remove the cause of any disease, as well as the morbid and excited action of any organ. You also remove, in this way, what are termed organic diseases as readily as 24 functional difficulties.

The remote cause of all disease is mental, even a mortal, mistaken belief,—a conviction of the necessity 27 and power of ill-health, and a conclusion that Mind is helpless to defend the life of man, and wholly incompetent to control it. Without the human belief any circumstance is of itself powerless to produce suffering. It is latent belief in disease, as well as the fear of disease,

1 which associates sickness with certain circumstances, and causes the two to appear conjoined, even as poetry 3 and music are reproduced in union by human memory.

Disease has no intelligence. Unwittingly you sentence 6 yourself to suffer. The understanding of this will 6 enable you to commute this self-sentence, and meet every occasion with truth. Disease is less than mind, and Mind can control it.

9 Without the so-called human mind, there can be no inflammatory or torpid action of the system. Remove the

^{Latent}
12 ^{power.} error, and you destroy its effects. By looking a tiger fearlessly in the eye, Sir Charles Napier sent him cowering back into the jungle. An animal may infuriate another by looking him in the eye, and 15 both will fight for nothing. A man's gaze, fastened fearlessly on a ferocious beast, often causes him to retreat in terror. This latter occurrence represents the power of 18 Truth over error, — the might of intelligence, exercised over mortal beliefs, to destroy them; whereas hygienic drilling and drugging, adopted to cure matter, is represented by two intensely material bases, into which a mortal's mind scarcely enters.

Disease is not an intelligence to dispute the empire of 24 Mind, or dethrone it, and take the government into its

^{Disease}
27 ^{powerless.} own hands. Sickness is not a self-constituted material power, which copes astutely with Mind, and finally conquers it. God never endowed matter with power to disable Mind, and chill harmony with a long and cold night of discord. Such a power, with- 30 out the Divine permission, is inconceivable; and if divinely directed, such a power manifests less wisdom than we usually find displayed in human governments.

If disease can attack and control the body, without the 1
consent of mortal mind, sin can do the same; for both
are errors, and were announced as partners in ^{Jurisdiction} 8
the beginning. The Christian Scientist finds ^{of Mind.}
only effects, where the ordinary physician looks for
causes. The real jurisdiction of the world is in Mind, 6
controlling every effect, and recognizing all causation as
vested in Mind.

A felon, on whom certain English students experi- 9
mented, fancied himself bleeding to death, and died
through that belief, when there was only a ^{Power of} 12
stream of warm water trickling over his arm. ^{imagination.}
Had he known this was but a belief, he would have risen
above it. Let the despairing invalid, inspecting the hue
of her blood on a cambric handkerchief, think of the ex- 15
periment of those Oxford boys, who caused the death of
a man, when not a drop of his blood had been shed.
Then let her learn the opposite statement of Life, as 18
taught in Christian Science, and she will understand
that she is not dying on account of the state of her
blood, but suffering from her belief that blood is destroy- 21
ing her life. The so-called vital current does not affect
the invalid's health, but her belief produces the very
results she dreads. 24

Fevers are errors of various types. The quickened
pulse, coated tongue, febrile heat, dry skin, pain in the
head and limbs, are pictures depicted by a ^{Fevers the} 27
mortal's mind on the body. The images, held
in this disturbed mind, frighten conscious thought. The
fever-picture drawn by millions of mortals, and imaged 30
on the body through the belief that mind is in matter
and discord is as real as harmony, may rest at length on

1 some receptive thought, unless destroyed through Science, and become a fever case, which ends in a belief called
8 death, to be finally conquered by Life. Truth is always the victor. Sickness and sin fall by their own weight. Truth is the rock of ages, the headstone of the corner; 6 "but on whomsoever it shall fall, it will grind him to powder."

Contending for the evidence of the inharmonious and 9 corporeal senses, we virtually contend against the control of Mind over body, and deny the ability ^{Misdirected contention.} of mental power to produce a desired result.

12 This false method is as though the defendant should argue for the plaintiff, and in favor of a decision which he knows will be turned against himself.

15 The physical effects of fear illustrate its illusion. Gazing at a chained lion, crouched for a spring, would 18 ^{Benefits of metaphysics.} not terrify a man. The body is affected only by the belief of disease, held before a mind ignorant of metaphysics which chains disease. Nothing but the power of Truth can prevent the fear of death, 21 and prove man's dominion over it.

Many years ago the author made a spiritual discovery, whose evidence in Science has accumulated to prove 24 ^{A higher discovery.} that the divine Mind produces in man health, harmony, and immortality. Gradually this testimony will gather momentum and clearness, until it 27 reaches its culmination of scientific statement and proof. Nothing is more disheartening than to believe that there is a power opposite to God, or good, and that He endows 30 this opposing power with strength to be used against Himself, against health, harmony, and Life.

Every law of matter or the body, supposed to govern

man, is rendered null and void by the law of God. In 1
 ignorance of our God-given rights, we submit to unjust
 decrees, and the bias of education enforces ^{Ignorance} _{of our rights.} 3
 this slavery. Be no more willing to suffer ^{No laws} _{of matter.} 12
 the illusion that you are sick, or that some disease
 is developing in the system, than you are to yield to 6
 a sinful temptation, on the ground that sin has its
 necessities.

When infringing some supposed law, you say there is 9
 danger; and this fear causes of itself the danger, and
 induces the physical effects. We cannot suffer ^{No laws} _{of matter.} 12
 in reality from breaking any law, except it be
 a moral or spiritual law. The laws of mortal belief are
 destroyed by the understanding that Soul is immortal,
 and that mortal mind cannot legislate the times, periods, 15
 and types of disease, wherewith men die. God is the
 law-maker, but He is not the author of barbarous codes.
 In infinite Life and Love there is no sickness, sin, or 18
 death; and the Scriptures declare that we live, move,
 and have our being in God.

Think less of the enactments of mortal mind, and you 21
 will sooner grasp man's God-given dominion. You must
 understand your way out of human theories ^{God-given} _{dominion.} 24
 relating to health, or you will never believe
 that you are quite free from some ailment. The har-
 mony and immortality of man will never be reached,
 without the understanding that Mind is not in matter. 27
 Let us banish sickness as an outlaw, and abide by the
 rule of perpetual harmony,—God's law. Man's moral
 right is to annul an unjust sentence, a sentence never 30
 inflicted by divine authority.

Christ Jesus overruled the error which would impose

1 penalties for transgressions of the physical laws of health,
2 ^{Begin} — supposed laws of matter, opposed to the
3 ^{rightly.} harmonies of Spirit, lacking divine authority,
and having only human approval for their sanction.

4 If half the attention given to hygiene were given to
5 the study of Christian Science and its elevation of
6 ^{Hygiene} thought, this alone would usher in the millen-
7 ^{excessive.} nium. Constant bathing and rubbing, to alter
8 the secretions, or to remove unhealthy exhalations from
9 the cuticle, receive a useful rebuke from Jesus' precept,
10 "Take no thought . . . for the body." We must beware
11 of making clean merely the outside of the platter.

12 He who is ignorant of what is termed hygienic law, is
13 more receptive of spiritual power, and faith in one God,
14 ^{Blissful} than the devotee of this supposed law, who
15 ^{ignorance.} comes to teach him. Must we not then call
16 the so-called law of matter a canon "more honored in
17 the breach than the observance"? A patient thor-
18oughly booked in medical theories is more difficult to
19 heal through Mind than one who is not. This verifies
20 the saying of our Master: "Whosoever shall not receive
21 the kingdom of God as a little child, shall in no wise
enter therein."

22 One whom I rescued from seeming spiritual oblivion,
23 in which the senses had engulfed him, writes to me: "I
24 should have died, but for the glorious Principle you
25 teach, — supporting the power of Mind over the body,
26 and showing me the nothingness of the so-called plea-
27 sures and pains of sense. The treatises I had read and
28 the medicines I had taken only abandoned me to more
29 hopeless suffering and despair. Adherence to hygiene
30 was useless. Mortal mind needed to be set right. The

ailment was not bodily, but mental, and I was cured 1 when I learned my way in Christian Science."

We need a clean body and a clean mind, — a body 3 rendered pure by Mind as well as washed by water. One says: "I take good care of my body." ^{A clean mind and body.} 6 To do this the pure and exalting influence of the divine Mind on the body is requisite, and the Christian Scientist takes the best care of his body when he leaves it most out of his thought, and, like the Apostle 9 Paul, is "willing rather to be absent from the body, and to be present with the Lord."

A hint may be taken from the emigrant, whose filth 12 does not affect his happiness, inasmuch as mind and body rest on the same basis. To the mind equally gross, dirt gives no uneasiness. It is the native element of such a 15 mind, symbolized, and not chafed, by its surroundings; but impurity and uncleanness, which do not trouble the gross, could not be borne by the refined. This 18 shows that the mind must be clean to keep the body in proper condition.

The tobacco-user, eating or smoking poison for half a 21 century, sometimes tells you that the weed preserves his health; but does this make it so? Does his ^{Beliefs} ^{illus.} 24 assertion prove the use of tobacco to be a salubrious habit, and man the better for it? Such instances only prove the illusive physical effect of a false belief, confirming the Scriptural conclusion concerning a 27 man, "as he thinketh in his heart, so is he."

The movement-cure — pinching and pounding the poor body, to make it sensibly well, when it ought to be in- 20 sensibly so — is another medical mistake, resulting from the common notion that health depends on inert matter,

1 instead of on Mind. Can matter, or what is termed matter, act without mind?

3 We should relieve our minds from the depressing thought that we have transgressed a material law, and

6 ^{Corporal} must of necessity pay the penalty. Let ^{penalties.} us reassure ourselves with the law of Love. God never punishes man for doing right, for honest labor, or for deeds of kindness, though they expose him

9 to fatigue, cold, heat, contagion. If he incurs the penalty through matter, it is but a belief of mortal mind, not an enactment of wisdom; and man has only to

12 enter his protest against this belief, in order to annul it. Through this action of thought, and its results upon the body, he will prove to himself, through small beginnings, 15 the grand verities of Christian Science.

If exposure to a draught of air, while in a state of perspiration, is followed by chills, dry cough, influenza, 18 ^{Not matter,} _{but Mind.} congestive symptoms in the lungs, or hints of inflammatory rheumatism, your Mind-remedy is safe and sure. If you are a Christian Scientist, such 21 symptoms are not apt to follow exposure; but if you believe in laws of matter, and their fatal effects when transgressed, you are not fit to conduct your own case, 24 or to destroy the bad effects of your belief. When the fear subsides, and the conviction abides that you have broken no law, neither rheumatism, consumption, nor 27 any other disease will ever result from exposure to the weather. This is an established fact in Science, which all the evidence before the senses can never overrule.

30 Sickness, sin, and death must at length quail before the divine rights of intelligence; and then the power of Mind, over the entire functions and organs of the

human system, will be acknowledged. It is proverbial 1 that Florence Nightingale, and other philanthropists engaged in humane labors, have been able to undergo, without sinking, fatigues and exposures which ordinary people could not endure. The explanation lies in the support they derived from the 6 Divine law, rising above the human. The spiritual demand, quelling the material, supplies energy and endurance surpassing all other aids, and forestalls the 9 penalty our beliefs would attach to our best deeds. Let us remember that the eternal law of right, though it can never annul the law which makes sin its own executioner, exempts man from all penalties but those due to wrong-doing.

Unremitting toil, deprivations, exposures, and all un- 15 toward conditions, *if without sin*, can be relieved without suffering. Whatever it is your duty to do, *Honest toil* can be done without harm to yourself. If *has no penalty*. 18 you sprain the muscles or wound the flesh, your remedy is at hand. Mind decides whether or not the flesh shall be discolored, painful, swollen, and inflamed. 21

You say you have not slept well, or have overeaten. You are a law unto yourself. Saying this, and believing it, you will suffer in proportion to your belief 24 and fear. Your sufferings are not the penalty for having broken a material law, for it was a law of mortal mind which you disobeyed. You say, or think, 27 because you have partaken of salt fish, that you must be thirsty, and you are thirsty accordingly; while the opposite belief would produce the opposite result. 30

Any supposed information, coming from the body or from inert matter, as if either were intelligent, is an illu-

1 sion of mortal mind,—one of its dreams. Realize that
2 Doubtful the evidence of the senses is not to be ac-
3 evidence. cepted in the case of sickness, any more than
it is in the case of sin.

6 Expose the body to certain temperatures, and belief
says that you may catch cold and have catarrh; but no
9 Climate such result occurs without mind to demand
and belief. it and produce it. While mortals declare
12 that certain states of the atmosphere produce catarrh,
fever, rheumatism, or consumption, those effects will
follow,—not because of the climate, but on account of
15 the belief. The author has healed diseases in too many
instances, through the action of Truth on the mortal
mind, and its corresponding effects on the body, not to
know that what she says is true.

18 A blundering despatch mistakenly announcing the
death of a friend, occasions the same grief that his real
death would bring. You think your anguish
despatch. is occasioned by your loss. Another despatch,
21 correcting the mistake, heals that grief, and you learn
that your suffering was merely the result of your belief.
Thus it is with all sorrow, sickness, and death. You
will learn at length that there is no cause for grief, and
24 divine wisdom will then be understood. Error, not
Truth, produces all the suffering on earth.

27 If a Christian Scientist had said, while you were
laboring under the influence of this belief, "Your sorrow
Mourning is without cause," you would not have under-
causeless. stood him, although the correctness of the
30 assertion might be afterwards proven to you. So when
our friends pass from our sight, and we lament, that
lamentation is needless and causeless. We shall know

this to be true, when we grow into the understanding of 1
Life.

Because mortal mind is kept active, must it pay the a
penalty in a softened brain? Who dares to say that
actual Mind can be overworked? When we <sup>Mind heals
brain-disease.</sup> 8
reach our limits of mental endurance, we con-
clude that intellectual material labor is carried suffi-
ciently far; but when we realize that immortal Mind is
ever active, and that spiritual energies cannot wear out, 9
nor trespass upon God-given powers and resources, we
are able to rest in Truth, refreshed by the assurances of
immortality, opposed to mortality. 12

Our thinkers do not die early because they faithfully
perform the natural functions of being. If printers and
authors have the shortest span of earthly ex- <sup>Right never
punishable.</sup> 15
istence, it is not because they occupy most
important posts and perform the most vital functions in
society. That man does not pay the severest penalty is
who does the most good. By holding on to the facts of
eternal existence, — instead of reading disquisitions on
the inconsistent supposition that death comes in obedi- 21
ence to the law of life, and that God punishes man for
doing good, — one cannot suffer as the result of any
labor of love, but grows stronger because of it. It is a 24
law of so-called mortal mind, not matter, which causes
all things discordant.

The history of Christianity furnishes sublime proofs 27
of the supporting influence and protecting power be-
stowed on man by his heavenly Father, ^{curseless} 28
omnipotent Mind, who gives him faith and ^{power} 30
understanding whereby to defend himself, not only from
temptation, but from bodily suffering.

1 The Christian martyrs were prophets of Christian Science. Through the uplifting and consecrating power
8 of divine Truth they obtained a victory over the corpo-
real senses, a victory which Science alone can explain.
6 Stolidity, which is a resisting state of mortal mind,
6 suffers less, only because it knows less of material law.

The Apostle John testified to the divine basis of Chris-
tian Science, when dire inflictions failed to destroy his
9 body. Idolaters, believing in more than one mind, had
“gods many,” and thought they could kill the body with
matter, independently of mind.

12 Admit the common hypothesis, that food is the nutri-
ment of life, and there follows the necessity for another
15 ^{Sustenance}
_{spiritual.} admission, in the opposite direction, — that
food has power to destroy Life, God, through
a deficiency or excess, a quality or quantity. This is
a specimen of the ambiguous nature of all material health-
18 theories. They are self-contradictory and self-destructive,
— constituting a “kingdom divided against itself,” which
is “brought to desolation.” If food was prepared by
21 Jesus for his disciples, it cannot destroy life.

The fact is, food does not affect the absolute Life of
man; and this becomes self-evident, when we learn that
24 ^{God sustains}
_{man.} God is our Life. Because sin and sickness are
not qualities of Soul, or Life, we have hope in
immortality; but it would be foolish to venture beyond
27 our present understanding, foolish to stop eating until
we gain perfection and a clear comprehension of the liv-
ing Spirit. In that perfect day of understanding, we
30 shall neither eat to live, nor live to eat.

If mortals think that food disturbs the harmonious
functions of mind and body, either the food or this

thought must be dispensed with; for the penalty is 1
coupled with the belief. Which shall it be? If this deci-
sion be left to Christian Science, it will be given 3
in behalf of the control of Mind over this and ^{Diet and} ³
every erroneous belief, or material condition. The less
we know or think about hygiene, the less we are predis-
posed to sickness. Recollect—it is not the body, but
mortal mind, which reports food as undigested. Matter
does not inform you of bodily derangements, but mortal 6
mind does so; and this pseudo-mental testimony can be
destroyed only by the better results of the opposite
testimony. 12

Our dietetic theories first admit that food sustains the
life of men, and then discuss the certainty that food can
kill them. This false reasoning is rebuked, in 15
Scripture, by the metaphors about the fount ^{Scripture} ¹⁵
and stream, the tree and its fruit, and the kingdom
divided against itself. If God has—as prevalent theo- 18
ries maintain—instituted laws that food shall support
human life, He cannot annul these regulations by an
opposite law, that food shall be inimical to existence. 21

Materialists contradict their own statements. Their
belief in such laws, and in penalties for their infraction,
is the ancient error that there is fraternity 24
between pain and pleasure, good and evil, ^{Ancient} ²⁴
God and Satan. This belief totters to its falling, before
the battle-axe of Science. 27

A case of convulsions, produced by indigestion, came
under my observation. In her belief the woman had
chronic liver-complaint, and was then suffering from a 30
complication of symptoms connected with this belief. I
cured her in a few minutes. One instant she spoke de-

1 sparingly of herself. The next minute she said, "My food is all digested, and I should like something more to
3 eat."

We cannot deny that Life is self-sustained; and we should never deny the everlasting harmony of Soul,
6 ^{Ultimate} simply because, to the outward senses, there ^{harmony.} is seeming discord. It is our ignorance of God, the divine Principle, which produces apparent dis-
9 cord, and the right understanding of Him restores har-
mony. Truth will at length compel us all to exchange the pleasures and pains of sense for the joys of Soul.

12 When the first symptoms of disease appear, dispute the testimony of the senses by divine Science. Let your ^{Unnecessary} higher sense of justice destroy the false pro-
15 ^{prostration.} cess of mortal opinions which you name law; and then you will not be confined to a sick-room, or laid upon a bed of suffering, in payment of the last farthing,
18 the last penalty demanded by error. "Agree with thine adversary quickly, whiles thou art in the way with him." Suffer no claim of sin or sickness to grow upon the
21 thought. Dismiss it, with an abiding conviction that its claims are illegitimate, because you know that God is no more the author of sickness than He is of sin. You
24 have no law of His, to support the necessity either of sin or sickness, but you have divine authority for denying that necessity and healing the sick.

27 "Agree to disagree" with approaching symptoms of chronic or acute disease, whether cancer, consumption,
28 ^{Treatment} or smallpox. Meet the incipient stages of ^{of disease.} disease with such powerful mental opposition as a legislator employs to defeat the passage of an in-
human law. Rise, in the conscious strength of the spirit

of Truth, to overthrow the plea of matter, or mortal 1
mind, arrayed against the supremacy of Spirit. Blot out
the images of mortal thought, and its beliefs in sickness 3
and sin. Then, when thou art delivered to the judgment
of Truth, the judge will say, " Well done!"

Instead of blind and calm submission to the incipient 6
or advanced stages of disease, rise in rebellion against
them. Banish the belief that you can pos- ^{Righteous} 9
sibly entertain a single intruding pain which ^{rebellion.}
cannot be ruled out by the might of Mind, and thus you
can prevent its development on the body. No law of
God hinders this result. It is error to suffer for aught 12
but your own sins. Christ, or Truth, will destroy all
other supposed suffering; and real suffering, for your
own sins, will cease, in proportion as the sin ceases. 15

Justice is the moral signification of law. Injustice
declares the absence of law. When the body is supposed
to say, "I am sick," never plead guilty. ^{Contradict} 18
Since matter cannot talk, it must be mortal
mind which so speaks; therefore meet the intimation
with a protest. If you say, "I am sick," you plead 21
guilty. Then your adversary will deliver you to the
judge (mortal mind), and the judge will sentence you.
Disease has no intelligence to declare itself something, 24
and announce its name. You alone can sentence your-
self. Therefore make your own terms with sickness;
but be just to yourself and to others. 27

Mentally contradict every complaint from the body;
and rise to the true consciousness of Life as Love, — as
being all that is pure, and bearing the fruits ^{Sin to be} 30
of Spirit. Sin is the foundation of sickness,
and you can master sin through divine Mind; hence it is
^{overcome.}

1 through divine Mind that you overcome disease. Remember that only while sin remains can it bring forth
3 death. To cure a bodily ailment, the broken moral law should be taken into account and the error be rebuked. Evil is the foundation of all discord, and must be cast
6 out to readjust the balance for God; this enables truth to outweigh error. The only safe course, and the right course, is to take antagonistic grounds against all that is
9 opposed to the health and harmony of mind and body.

The physical affirmation of disease should always be met with the mental negation. Whatever benefit mind
12 ^{Illusions} _{about nerves.} desires to produce on the body, it should express mentally, and hold fast to this ideal.

If you believe in inflamed and weak nerves, you are
15 liable to an attack from that source. You will call it neuralgia, but we call it a belief. If you think that consumption is hereditary in your family, unless Science
18 shows you otherwise, you are liable to the development of that thought, in the form of what is termed pulmonary disease. If you decide that climate or atmosphere is un-
21 healthy, it will be so to you. Your decisions will master you, whichever direction they take.

Reverse the case. Stand porter at the door of thought.
24 Admitting only such conclusions as you wish realized in
Guarding _{the door.} bodily results, you may control yourself harmo-
niously. When the condition is present
27 which you say induces disease, whether it be air, exer-
cise, heredity, contagion, or accident, then perform your office, as porter, shutting out these unhealthy thoughts
30 and fears. Exclude from mortal mind the offending er-
rors, then the body cannot suffer therefrom. The issues of pain or pleasure must come through mind; and — like a

watchman forsaking his post — we admit the intruder, 1
forgetting that through Divine help we can guard this
entrance. 3

The body seems to be self-acting, only because mortal
mind is ignorant of itself and of its own actions, and of
their results, — ignorant that the predisposing, ^{The strength of Spirit.} 6
remote, and exciting cause of all bad effects,
supposed to arise from climate or accident, is a law of
mortal mind, not of matter. Mind is the master of 9
the corporeal senses, and can conquer sickness, just as
it conquers sin. Exercise this authority. Take pos-
session of your body, and govern its feeling and action. 12
Rise, in the strength of Spirit, to resist all that is unlike
God. He has made man capable of this, and nothing
can vitiate the ability and power divinely bestowed. 15

Be firm in your understanding that the divine Mind
governs, and man should reflect His government. Have
no fears that matter can ache, swell, and be ^{No pain in matter.} 18
inflamed, from a law of any kind, when it is
self-evident that matter can have no pain or inflamma-
tion. Your body would suffer no more from tension 21
or wounds than the trunk of a tree which you gash, or
the electric wire which you stretch, were it not for mor-
tal mind. 24

When Jesus declares that “the light of the body is
the eye,” he certainly means that light depends upon
Mind, not upon the complex humors, lenses, muscles, the 27
iris and pupil, constituting the visual organism.

Man is never sick ; for Mind is not sick, and matter
cannot be. A false belief is both the tempter ^{No real} 30
and the tempted, the sin and the sinner, the ^{disease.}
disease and its cause. It is well to be calm in sickness ;

1 to be hopeful is still better; but to understand that
sickness is not real, and that Truth can destroy its
3 seeming reality, is best of all, for it is the universal
and perfect remedy.

6 By conceding to discord such great power, a large
majority of doctors depress mental energy, which is
Recuperation the only real recuperative power. Knowl-
mental. edge that we can accomplish the good we
9 hope for, stimulates the system to act in the direc-
tion which Mind points out. The admission that
any bodily condition is beyond the control of Mind
12 disarms man, prevents him from helping himself, and
enthrones matter through error. To those struggling
with sickness, such admissions are discouraging,—as
15 much so as the advice to a man who is down in
the world, that he should not try to rise above his
difficulties.

18 Experience has proved to the author the fallacy of
material systems in general,—that their theories are
sometimes pernicious, and their denials are better than
21 their affirmations. Will you bid a man let evils over-
come him,—assuring him that all misfortunes are from
God, against whom mortals should not contend? Will
24 you tell the sick that their condition is hopeless, unless
it can be aided by a drug? Are material means the
only refuge from fatal chances? Is there no divine
27 permission to conquer discord of every kind with har-
mony,—with Truth and Love?

We should remember that Life is God, and that God
28 Arguing is omnipotent. Not understanding Christian
wrongly. Science, the sick usually have little faith in
it till they feel its beneficent influence. This shows

that faith is not the healer in their cases. The sick unconsciously argue for suffering, instead of against it. They admit its reality, whereas they should deny it. They should plead in opposition to the testimony of the deceitful senses, and maintain man's immortality and eternal likeness to God.

Like the great Exemplar, the healer should speak to disease as one having authority over it, leaving Soul to master the false evidences of the corporeal senses, and assert its claims over mortality and sickness. The same Principle cures both sin and sickness. When divine Science overcomes faith in matter, and faith in God destroys faith in hygiene and all material methods of healing, — sin, sickness, and death will disappear.

Prayers in which God is not asked to heal, but is besought to take the patient to Himself, do not benefit the sick. An ill-tempered or complaining person should not be a nurse. The nurse should be full of cheerfulness, faith, light, — a believer in God, Truth, Life, and Love.

It is mental quackery to make disease a reality, to hold it as something seen and felt, and then attempt its cure through Mind. It is no less erroneous to believe in the real existence of a tumor, a cancer, or decayed lungs, while you argue against their reality, than it is for your patient to feel these ills in physical belief. Such practice fastens disease on the patient, and it will reappear in some other more alarming form.

The knowledge that brain-lobes cannot kill a man or affect the functions of mind, would prevent the brain

1 from becoming diseased; though a moral offence is indeed the worst of diseases. One should never hold in mind the image of disease, but efface all its forms and types in thought, both for one's own sake and for the patient's.

3 ^{Effacing images of disease.} 6 Avoid talking illness to the patient. Make no unnecessary inquiries relative to feelings or disease. Never startle with a discouraging remark about recovery, nor draw attention to certain symptoms as unfavorable, nor speak aloud the name of the disease. Never say beforehand how much you have to contend with in a case, nor encourage, in the patient's thought, the expectation of growing worse before the crisis is passed.

9 ^{Avoid talking disease.} 12 15 The refutation of the false testimony of material sense is no difficult task, in view of its conceded falsity. The refutation becomes arduous, not because the 18 ^{False testimony refuted.} testimony of sin or disease is true, but solely on account of the tenacity of belief in its truth, because of the force of education, and the overwhelming weight 21 of opinions on the wrong side, — all teaching that the body suffers, as if matter could have sensation.

24 At the right time explain to the sick the power which their beliefs exercise over their bodies. Give them ^{Healthful explanation.} divine and wholesome understanding, where-with to fight against their erroneous sense, and 27 so efface the images of disease from mortal mind. Keep distinctly in thought that man is the offspring of God, not of man; that man is spiritual, not material; and 30 that soul is outside of matter, never in it or giving it life and sensation, and producing disease. To break the dream of disease, understand that sickness is formed by

the human mind, and neither by matter nor by the 1 divine Mind.

By not perceiving vital metaphysical points, not seeing how mortal mind affects the body, — acting beneficially or injuriously on health, as well as on the morals and the happiness of mortals, — ^{Misleading methods.} 3 6 we are misled in our conclusions and methods. We throw the mental influence on the wrong side, thereby actually injuring those whom we mean to bless. 9

Suffering is no less a mental condition than enjoyment is. You cause bodily sufferings, and increase them, by admitting their reality and continuance, as ^{Remedy for accidents.} 12 directly as you enhance your joys, by believing them to be real and continuous. When an accident happens, you think, or exclaim, "I am hurt!" 15 Your thought is more powerful than your words, more powerful than the accident itself, to make the injury real. 18

Now reverse the process. Declare you are not hurt, and understand the reason why; and you will find the ensuing good effects to be in exact proportion to your 21 disbelief in physics, and your fidelity to divine Metaphysics, and to God as All, — which the Scriptures have declared Him to be. 24

To heal the sick, one must be familiar with the great verities of being. Mortal mind is no more material in our waking hours than it is when it acts, ^{Independent mentality.} 27 walks, sees, hears, enjoys, or suffers in a dream. We can never treat mortal mind and matter separately, because they combine as one. Give up the 20 belief that mind is, even temporarily, compressed within the skull, and you will quickly become more manly or

1 womanly, understanding yourselves and your Maker better than before.

3 Sometimes Jesus called a disease by name, as when he said to the epileptic boy, "Thou dumb and deaf spirit, I Naming charge thee, come out of him, and enter no maladie. 6 more into him." It is added that "the spirit [error] cried, and rent him sore and came out of him, and he was as one dead," — clear evidence that the malady 9 was not material. These instances show the concessions which Jesus was willing to make to the popular ignorance of spiritual Life-laws. Often he gave no name to 12 the distemper he cured. To the synagogue ruler's daughter, whom they called dead but of whom he said, "she is not dead, but sleepeth," he simply said, "Damsel, I say 15 unto thee, arise!" To the sufferer with the withered hand he only said, "Stretch forth thine hand!" and it "was restored whole, like as the other."

18 Homeopathic remedies, sometimes not containing a particle of medicine, are known to relieve the symptoms The action of disease. What produces the change? It 21 of faith. 21 is the faith of mortal mind, which reduces its own self-inflicted sufferings, and produces a new effect upon the body. In like manner destroy the illusion of 24 pleasure in intoxication, and the desire for strong drink is gone. Appetite resides in mortal mind, not in matter.

27 So also faith, cooperating with a belief in the healing effects of time and medication, will soothe fear and change the belief of disease to a belief of health. Even a blind 30 faith removes bodily ailments for a season; but hypnotism only changes such ills into new and more difficult forms of disease, until at length the Science of Mind

comes to the rescue, and works a radical cure, and then 1
we understand the process. Not only does belief seem
to bring on disease, but to remove it temporarily, or 3
change its location and form.

You say that certain material combinations produce
disease; but if the material body causes disease, can 6
matter cure what matter itself causes? Mortal 12
mind prescribes the drug, and administers ^{Corporeal} combinations.
it. Mortal mind plans the exercise, and puts the body 9
through certain motions. No gastric gas accumulates,
not a secretion or combination can operate, apart from
the action of mortal thought. 12

Mortal mind sends its despatches over its body; but
this so-called mind is both the service and message of
this telegraphy. Nerves are unable to talk, 15
and matter can return no answer to Mind. ^{Automatic} mechanism.
If Mind is the only actor, how can mechanism be au-
tomatic? Mortal mind perpetuates its own thought. It 18
constructs a machine, manages it, and then calls it mate-
rial. A mill at work, or the action of a water-wheel,
is but a derivative from, and continuation of, the primi- 21
tive, mortal mind-force. Without this force the body
is devoid of action; and this deadness shows that the
belief of life was in mortal mind, not in matter. 24

Scientifically speaking, there is no mortal mind out of
which to make mortal beliefs, springing from illusion.
Mortal mind is not an entity. It is only a 27
false sense of matter, since matter is not ^{Mental} strength.
sensible. The one Mind contains no mortal opinions.
All that is real is included in this Mind. 30

Our Master asked: "How can one enter into a strong
man's house and spoil his goods, except he first bind the

1 strong man?" In other words: How can I heal the body, without beginning with mortal mind, which
3 ^{Confirmation} _{in a parable.} directly controls it? When disease is once destroyed in mind, the fear of it is gone, and therefore it is thoroughly cured. Mortal mind is "the 6 strong man," which must be held in subjection before its influence upon health and morals can be removed. This error conquered, we can despoil "the strong man" 9 of his goods,—namely, sin and disease.

Mortals obtain the harmony of health, only as they forsake discord, acknowledge the supremacy of divine
12 ^{Eradicate error} _{from thought.} Mind, and abandon their material beliefs. Eradicate the image of disease from the perturbed thought, before it has taken tangible shape in
15 conscious thought, *alias* the body, and you prevent its development and heredity. This task becomes easy, if you understand that every disease is an error, and has
18 no character or type, except what mortal mind assigns to it. By lifting thought above error, or disease, and contending persistently against it, you destroy it.
21 When we remove disease by addressing the disturbed mind, giving no heed to the body, we prove that only
24 ^{Mortal mind} _{controlled.} thought creates the suffering. Mortal mind rules all that is mortal. We see in the body the images of this mind, even as, in optics, we see painted on the retina the image which becomes visible
27 to the senses. The action of mortal mind needs to be controlled by the divine Mind, to bring out the harmony of being. Without this control there is discord,—manifest as sin, sickness, and death.

The Scriptures plainly declare the baneful influence of sinful thought on the body. Even our Master felt it. It

is recorded that in certain localities he did not many 1 mighty works, "because of their unbelief" in Truth. Any human error is its own enemy, and works ^{Mortal mind} _{not a healer.} 3 against itself; it does little in the right direc-
tion and much in the wrong. If so-called mind is cher-
ishing evil passions and malicious purposes, it is not a 6 healer, but engenders disease and death.

If faith in the truth of being, which you impart men-
tally, while destroying error, causes chemicalization (as 9 when an alkali is destroying an acid), it is be- ^{Alkali} _{and acid.}
cause one must neutralize the other, for the purpose of forming a higher combination. This fer- 12
mentation should not aggravate the disease, but should be as painless to man as to a fluid; since matter has no sensation, and mortal mind only feels and sees 15
mentally.

What I term *chemicalization* is the upheaval produced when immortal Truth is destroying erroneous mortal be- 18
lief. Mental chemicalization brings sin and sickness to the surface, as in a fermenting fluid, allowing impurities to pass away. 21

The only effect produced by medicine is dependent upon mental action. If the mind were parted from the body, could you produce any effect upon the ^{Medicine} _{and brain.} 24
brain or body by applying the drug there-
to? Would the drug remove paralysis, affect organiza-
tion, or restore will and intelligence to cerebrum and 27
cerebellum?

Until the advancing age admits the efficacy and su-
premacy of Mind, it is better to leave surgery, and the 30
adjustment of broken bones and dislocations to the
fingers of a surgeon, while you confine yourself chiefly

1 to mental reconstruction and the prevention of inflammation. Christian Science is always the most skilful
2 ^{Skilful} surgeon, but surgery is the branch of its healing
surgery. 3 which will be last acknowledged. However, it is but just to say that the author has already in
6 her possession well-authenticated records of the cure, by herself and her students, through mental surgery alone, of dislocated joints and spinal vertebræ.

9 The time approaches when mortal mind will forsake its corporeal, structural, and material basis, when immortal ^{Indestructible} Mind, and its formations, will be apprehended in Science, and material beliefs will 12 ^{life of man.} not interfere with spiritual facts. Man is indestructible and eternal. Sometime it will be learned that mortal 15 mind constructs the mortal body, and with its own materials. Hence no breakage nor dislocation can really occur. You say that accidents, injuries, and disease kill 18 man ; but this is not true. The life of the man is Mind. The material body manifests only what mortal mind admits, whether it be a broken bone, disease, or sin.

21 We say that one human mind can influence another, and thereby affect the body ; but we rarely remember 24 ^{The evil of} ^{mesmerism.} that we govern our own bodies. The error, mesmerism — or hypnotism, to use the recent term — illustrates the fact just stated. The operator makes his subjects believe they cannot act voluntarily 27 and handle themselves as they are accustomed to do ; and they will yield to this influence unless their belief is better instructed, and emancipated by understanding.

30 Hence the proof that hypnotism is not scientific. Science cannot produce both disorder and order. Here inaction is proven to be a belief without a material cause.

So the sick through belief have induced their own stiff 1
 joints and cramped muscles. The great difference be-
 tween voluntary and involuntary mesmerism 3
 is that one is induced consciously, and should ^{Wrong-doer} _{should suffer.}
 and does cause the perpetrator to suffer; while the other
 is induced unconsciously, and by his mistake a man may 6
 be instructed. In the one case it is understood that the
 deformity or disease is a mental illusion; while in the
 other it is believed that the misfortune is a material effect. 9
 The human mind is employed to remove the illusion in
 one case, but matter is appealed to in the other. Really,
 both have their origin in the human mind, and are healed 12
 by the divine Mind.

You command the situation if you understand that
 mortal existence is a state of self-deception, and not 15
 the truth of being. Mortal mind is con- ^{Error's power} _{imaginary.}
 stantly producing on mortal body the results
 of false opinions; and it will continue to do so, until 18
 mortal error is deprived of its imaginary powers by
 Truth, which sweeps away the gossamer web of mortal
 illusion. The most Christian state is one of rectitude 21
 and understanding, and this is best adapted for healing
 the sick. Never conjure up some new discovery from
 dark forebodings regarding disease and then acquaint 24
 your patient with it.

The human mind produces disease, and the divine Mind
 removes this dis-ease. The human mind determines the 27
 nature of a case; and the practitioner improves ^{Disease.} _{protection.}
 or injures the case, in proportion to the truth ^{Disease.} _{protection.}
 or error which influences his conclusions. The mental 30
 conception and development of disease are not under-
 stood by the patient; but the physician should be

1 familiar with mental action and its effect, in order to
judge the case according to Christian Science.
3 If a man is an inebriate, a slave to tobacco, or the
special servant of any one of the myriad forms of sin,
6 ^{Appetites to} ~~be abandoned.~~ meet and destroy these errors with the truth
of being, — by exhibiting to the wrong-doer
the suffering which his submission to such habits brings,
and convincing him that there is no real pleasure in false
9 appetites. A corrupt mind is manifested in a corrupt
body. Lust, malice, and all sorts of evil, are diseased
beliefs, and you can only destroy them by destroying
12 the wicked motives which produce them. If the evil is
over in the repentant mortal mind, while its effects still
remain on the individual, you can remove this disorder
15 only as God's law is fulfilled, and reformation cancels
the crime.

The Temperance reform, felt all over our land, results
18 from metaphysical healing, which cuts down every tree
^{Temperance} that brings not forth good fruit. This con-
~~reform.~~ ^{reform.} viction, that there is no real pleasure in sin,
21 is one of the most important points in the theology of
Christian Science. Arouse the sinner to this new and
true view of sin, show him that sin confers no pleasure ;
24 and this knowledge strengthens his moral courage, and
increases the ability he has to master evil and to love
good.

27 Healing the sick and reforming the sinner are one
and the same thing in Christian Science. Both cures
^{Sin the root} require the same method, and are inseparable
~~of sickness.~~ in Truth. Hatred, envy, and dishonesty make
a man sick ; and neither material medicine nor Mind
can help him permanently, even in body, unless they

make him better morally, and so deliver him from his 1
 destroyers. The basic error is mortal mind. The heat
 of hatred, inflaming brutal propensities, the indulgence 3
 of evil motives and aims, will make any man (who is
 above the very lowest type of manhood) a hopeless suf-
 ferer. They consume the body with the fires of hell. 6

Christian Science commands man to master the pro-
 pensity, — to hold hatred in abeyance with kindness,
 to conquer lust with chastity, revenge with 9
 charity, and to overcome deceit with honesty. ^{Mental} ^{conspirators.}
 Choke these errors in their early stages, if you would not
 cherish an army of conspirators against health, happiness, 12
 and success. They will deliver you to the judge, the
 arbiter of truth against error. The judge will deliver
 you to justice, and the sentence of the moral law will be 15
 executed upon mortal mind and body. Both will be man-
 acled until the last farthing is paid, — until you have
 balanced your account with God. “Whatsoever a man 18
 soweth, that shall he also reap.” This is sin’s necessity,
 — to destroy itself, and so yield at last to the government
 of God, wherein is no power to sin. 21

It were better to be exposed to every plague on earth
 than to endure the cumulative effects of a guilty con-
 science. The abiding consciousness of wrong-
 doing tends to destroy the ability to do right. ^{Cumulative} ²⁴ ^{repentance.}
 If sin is not regretted, and is not lessening, then it is
 hastening on to physical and moral doom. You are 27
 conquered by the moral penalties you incur, or by the
 ills you bring. The pains of sense are less harmful than
 its pleasures. Belief in material suffering causes mortal 30
 mind to retreat from its own error, to flee from body to
 Spirit, and appeal to divine sources outside of itself.

1 The Bible contains ^{the} recipe for ^{the} healing, "The leaves of the tree were for the healing of the nations."
3 ^{The leaves of healing.} Sin and sickness are both healed by the same principle. The tree is typical of man's Principle, which is equal to every necessity and emergency, 6 offering full salvation from sin, sickness, and death. Sin will submit to Christian Science when, in place of modes and forms, the divine power is understood 9 and demonstrated, in the healing of mortal mind or body.

12 The Science of being unveils the errors of sense; and spiritual perception, aided by Science, reaches Truth.

15 ^{Sickness will abate.} Then error disappears. Sin and sickness will abate, and seem less real, as we approach the scientific period, in which mortal sense is rebuked, and we no more shall fall into sickness than into sin. The moral man has no fear of committing a murder, and he 18 should be as strong on the question of disease.

Resist evil — error, of whatever sort — and it will flee from you. Error is opposed to Life. We can, and ultimately shall, so rise as to avail ourselves of the supremacy of Truth over error, Life over death, and good over evil, in every direction; and this 24 growth will go on until we no more fear that we shall be sick and die than that we shall steal, murder, or commit suicide. Sickness, as well as sin, involves weakness, 27 temptation, and fall, — a loss of control over the body.

The depraved appetite for alcoholic drinks, tobacco, tea, coffee, opium, is destroyed only by the mastery of 30 ^{Morbid cravings.} Mind over body. This normal control is gained through divine strength and understanding. There is no enjoyment in getting drunk, in

becoming a fool or an object of loathing; but there is a 1 very sharp remembrance of it, a suffering inconceivably terrible to man's self-respect. Puffing the obnoxious 3 fumes of tobacco, or chewing a leaf naturally attractive to no animal except a loathsome worm, is at least disgusting. 6

Man's enslavement to the most relentless masters—passion, appetite, hatred, and revenge—is conquered. only by a mighty struggle. Every hour of Universal 9 delay makes the struggle more severe. If ^{Universal} _{panacea.} man is not victorious over them, they crush out happiness, health, and manhood. Here Christian Science is 12 the sovereign panacea, giving strength to the weakness of mortal mind,—strength from the immortal and omnipotent Mind,—and lifting humanity above itself, 15 into purer desires, even into spiritual power and goodwill to man.

Let the slave of wrong desire learn the lessons of 18 Christian Science, and he will get the better of that desire, and ascend a degree in the scale of health, happiness, and existence. 21

If delusion says, "I have lost my memory," contradict it. No faculty of Mind is lost. In Science, all being is eternal, spiritual, perfect, harmonious in every ^{immortal} _{memory.} 24 action. Let the perfect model be present in ^{immortal} _{memory.} your thoughts, instead of its demoralized opposite. This spiritualization of thought lets in the light, and brings 27 the divine Mind, Life, not death, into the world.

There are many species of insanity. All sin is insanity in different degrees. Sin is only spared from ^{Sin a form} _{of insanity.} 20 this classification, because its method of mad-ness is in consonance with common mortal belief. Every

1 sort of sickness is a degree of insanity; that is, sickness is always hallucination. This view is not altered 3 by the fact that it is not acknowledged nor discovered to be so by those affected by it.

There is a universal insanity, which mistakes fable for 6 fact throughout the entire round of the material senses; but this general craze cannot, in a scientific diagnosis, shield the individual case from the special name of in- 9 sanity. Those unfortunate people who are committed to insane asylums are only so many well-defined instances of the baneful effects of illusion on mortal minds and 12 bodies.

The supposition that we can correct insanity by the use of purgatives and narcotics is in itself a mild species 15 ^{Drugs and} of insanity. Can drugs go of their own accord to the brain, and so destroy the in- 18flammation of its disordered functions, —thus reaching mortal mind through matter? Drugs do not affect a 21 corpse; and Truth does not distribute drugs through the blood, and thence derive a supposed effect on intelli- 24 gence and sentiment. A dislocation of the tarsal joint would produce insanity as perceptible as that produced by congestion of the brain, were it not that mortal mind 27 thinks this joint less intimately connected with the mind than is the brain. Reverse this belief, and the results would be perceptibly different.

27 The unconscious thought, in the corporeal substratum of mortal mind, produces nothing; and that condition of 30 ^{Matter and} _{animate error.} the body which we call sensation in matter is erroneous; but mortal mind is ignorant of itself, — ignorant of the errors it includes, and of their effects upon the body. Intelligent matter is an impossi-

bility. You may say: "But if disease obtains in matter, 1 why do you insist that disease is formed by mortal mind, and not by matter?" *Mortal mind* and body combine as 3 one, and the nearer matter approaches its final statement, as animate error, — called mind, nerves, brain, — the more prolific it may become in sin and disease-beliefs. 6

Unconscious mortal mind, *alias* matter, cannot dictate terms to conscious mind, or say, "I am sick." The belief that the unconscious substratum of mortal mind, termed the body, suffers and reports disease independently of this conscious, so-called mind, 9 is the error which prevents mortal man from knowing 12 how to govern his body.

The conscious mortal mind is believed to be superior to its unconscious substratum, matter, and the stronger 15 never yields to the weaker, except through fear or choice. The animate stratum of mortal mind should be governed by God, and thus act 18 on and control the inanimate material substratum. The real man is perfect and immortal; but the mortal and imperfect "children of men" were counterfeits from 21 the beginning, to be laid aside for the pure reality. This mortal is put off, and the new man or real man is put on, in proportion as we realize the Science of man, 24 and seek the higher model.

We have no right to say that life depends on matter now, but will not depend on it after death. We cannot 27 spend our days here in ignorance of the Science of Life, and expect to find beyond the grave a reward for this ignorance and sloth. Death will 30 not make us harmonious and immortal, as a recompense for unfaithfulness. If here we give no earthly heed to

Dictation
of error.

so-called
superiority.

1 the life which is spiritual and eternal, we shall not be ready for it hereafter.

3 "This is life eternal," says Jesus, — *is*, not *shall be*; and then he defines everlasting life as a present knowledge of his Father and of himself, — the ^{Life eternal} _{and present} knowledge of Love, Truth, and Life, — "this is life eternal that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

9 The Scriptures say, "Man shall not live by bread *alone*, but by every word that proceedeth out of the mouth of God," — showing that Truth is the actual life 12 of man; but the world objects to making this teaching practical.

Every trial of our faith in God makes us stronger.

15 The more difficult seems the material condition to be ^{Love casteth out fear.} overcome by Spirit, the stronger should be our faith and the purer our love. The Apostle John says: "There is no fear in Love, but perfect Love casteth out fear. . . . He that feareth is not made perfect in Love." Here is a definite and inspired proclamation of Christian Science.

MENTAL TREATMENT ILLUSTRATED.

The Science of mental practice is susceptible of no 24 misuse. If an abuse appears, this is not the result of ^{Be not afraid.} Truth or Christian Science, but of error. If 27 mental practice is misused, or used for any purpose but healing morally and physically, its power will diminish, until the practitioner's healing ability is wholly lost. Christian scientific practice begins with 30 Christ's keynote of harmony, "Be not afraid!" Said

Job: "The thing which I greatly feared is come 1 upon me."

My first discovery in the student's practice was this. 3 If he silently called the disease by name, when he argued against it, as a general rule the body would Naming diseases. 6 respond more quickly, — just as a person replies more readily when his name is spoken; but this is because the student is not perfectly attuned to divine Science, and needs the arguments of truth for reminders. 9 If Spirit, or the power of divine Love, bear witness to the healing Truth, this is the ultimatum, and the more excellent way. 12

It is recorded that once Jesus asked the name of a disease, — a disease moderns would call *dementia*. The demon, or evil, replied that his name was Le- Evils cast 15 out. Thereupon Jesus cast out the evil; and the insane man was changed, and straightway became whole. The Scripture seems to import that Jesus caused 18 the evil to be self-destroyed.

The procuring cause and foundation of all sickness is fear, ignorance, or sin. It is always a false sense mentally entertained, not destroyed, which induces Fear as the disease, — an image of thought externalized. 21 The mental state is called a material state; and whatever is cherished in mortal mind as the physical condition is imaged forth on the body. 24

Always begin your treatment by allaying the fear 27 of patients. Silently reassure the patient as to his exemption from disease and danger. Watch Unspoken the result of this simple rule of Christian pleading. 30 Science, and you will find that it alleviates the symptoms of every disease. If you succeed in wholly re-

1 moving the fear, your patient is healed. The great fact
2 that God wisely governs all, never punishing aught but
3 sin, is your standpoint, whence to advance and destroy
4 the human fear of sickness. Plead the case in Science
5 and for Truth, mentally and silently. You may vary
6 the arguments, to meet the peculiar or general symp-
7 toms of the case you treat; but be thoroughly per-
8 suaded in your own mind concerning the truth which
9 you think or speak, and you will be the winner.

You may call the disease by name when you mentally
10 deny it; but by naming it audibly, you are liable to
11 ^{12 Eloquent} silence. impress it upon the thought. The power of
13 Christian Science and divine Love is omnipotent. It is indeed adequate to unclasp the hold of dis-
14 ease, and to destroy it.

To prevent disease or to cure it, the power of the
15 divine Spirit must break this dream of the material
16 ^{18 Insistence} requisite. senses. If you wish to heal by argument,
17 find the type of the ailment, get its name, and
18 array your mental plea against the physical. Argue
19 with the patient (at first mentally, not audibly) that
20 he has no disease, and conform the argument so as to
21 destroy the evidence of disease. Mentally insist that
22 harmony is the everlasting fact, and sickness the tem-
23 poral falsity. Realize the presence of health, and the
24 fact of harmonious functions and organs, until the cor-
25 poreal senses correspond with these normal conditions.

If the case is that of a young child or an infant, it
26 needs to be met mainly through the parent's thought,
27 ^{30 The cure} of infants. silently or audibly, on the basis of Christian
28 Science. The Scientist knows there can be
29 no hereditary disease, since matter cannot transmit good

or evil intelligence to man, and Mind produces no pain 1
in matter. The act of yielding one's thoughts to the
undue contemplation of physical wants induces those 3
very desires. A single requirement, beyond what is
necessary to meet the simplest needs of the babe, is
hurtful. Mind regulates the condition of the stomach, 6
bowels, and food, and the temperature of children and
men, while matter does not. The views of parents and
other people on these subjects produce their good or bad 9
results in the health of children.

The daily ablutions of an infant are no more natural
or necessary than would be the process of taking a fish 12
out of water every day, and covering it with ^{Ablutions for}
dirt, in order to make it thrive more vigor- ^{cleanliness.}
ously thereafter in its native element. "Cleanliness is 15
next to godliness;" but washing should be only for the
purpose of keeping the body clean, and this can be ef-
fected without scrubbing the whole surface daily. Water 18
is not the natural habitat of humanity. I insist on bodily
cleanliness within and without. I am not patient with
a speck of dirt; but in caring for an infant one need not 21
wash its little body all over each day in order to keep it
sweet as the new-blown flower.

Giving drugs to infants, noticing every symptom of 24
flatulency, and constantly directing the mind to such
signs, — that mind being laden with illusions ^{Juvenile}
about disease, health-laws, and death, — these ^{ailments.} 27
actions convey mental images to children's budding
thoughts, and often stamp them there, making it prob-
able at any time that such ills may be reproduced in the 30
very ailments feared. A child can have worms, if you
say so, — or any other malady, timorously holden in the

1 beliefs, relative to his body, of those about him. Thus
2 are laid the foundations of the belief in disease and death,
3 and children are educated into discord.

The treatment of insanity is especially interesting. However obstinate the case, it yields more naturally than
6 ^{Cure of} _{insanity.} most diseases to the salutary action of truth, which counteracts error. The arguments to
9 be used in curing insanity are the same as in other dis-
eases: namely, the impossibility that matter, brain, can
control or derange mind, can suffer or cause suffering; also the fact that Truth can establish a healthy state,
12 guide and govern mortal mind or the thought of the patient, and destroy all error whether it be called dementia, dysentery, or any other discord.

15 To fix truth steadfastly in your patients' thoughts, explain Christian Science to them; but not too soon, — not until your patients are prepared for it, — lest
18 you array the sick against their own interests, by troubling and perplexing their thoughts. The Christian Scientists' argument rests on the Christianly scientific basis
21 of being. The Scripture declares "the Lord He is God [good]; there is none else beside Him." Even so, harmony is universal, and discord is unreal. Christian Science
24 declares that Mind is substance, also that matter neither feels, suffers, nor enjoys. Hold these points strongly in view. Keep in mind the verities of being, — that
27 man is the image and likeness of God, in whom all being is painless and permanent. Remember that man's perfection is real and unimpeachable, whereas imperfection is blameworthy, unreal and not brought about by divine Love.

Matter cannot be inflamed. Inflammation is fear, an

excited state of mortals that is not normal. Immortal Mind is the only cause, therefore disease is not a cause or effect. And Mind in every case is the eternal God, good. Sin, disease, and death have no foundations in Truth. Inflammation as a mortal belief quickens or impedes the action of the system, because thought moves thus and leaps or halts when it contemplates unpleasant things, or when the individual looks upon some object which he dreads. Inflammation never appears in a part which mortal thought does not reach. That is why opiates relieve it. They quiet the thought by inducing stupefaction, — by resorting to error instead of Truth. Opiates do not remove the pain, in any proper sense of the word. They only render mortal mind temporarily less fearful.

15

Note how thought makes the face pallid. It either retards the circulation or quickens it, causing a pale cheek or a flushed. Even so it increases or diminishes the secretions, the breathing, the action of the bowels, the action of the heart. The muscles, moving quickly or slowly, impelled or palsied by thought, represent the action of all the organs of the human system, including brain and viscera. To remove the error producing disorder, you must calm and instruct mortal mind with immortal Truth.

18

Etherization will apparently cause the body to disappear. Before the thoughts are fully at rest, the limbs will vanish from consciousness. Nay, the whole frame will sink from sight, along with surrounding objects, leaving the pain standing forth as distinctly as a mountain-peak, as if it were a separate bodily member. At last the agony also vanishes. This

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30

1 process shows the pain to be in the mind ; for the in-
flammation is not suppressed ; and the belief of pain
3 will presently return, unless the mental image occasion-
ing it be removed by recognizing the truth of being.

6 A hypodermic injection of morphine is administered
6 to a patient, and in twenty minutes the sufferer is quite
^{Sedatives}
_{valueless.} asleep. To him there is no longer any
9 pain. Yet any physician — allopathic, home-
opathic, botanic, eclectic — will tell you that the trouble-
some material cause is unremoved, and that in a few
12 hours, when the soporific influence of the opium is ex-
hausted, the patient will find himself in the same pain,
unless the belief which occasions the pain has meanwhile
15 disappeared. Where is the pain while the patient
sleeps ?

18 The material body, which you call *me*, is mortal mind,
and this mind is material in sensation, even as the body
18 ^{The so-called} is material, which has originated from this
_{physical ego.} material sense, and been developed according
to it. This materialism of parent and child is only in
21 mortal mind, as the dead body proves ; for when the law
of this mind has doomed it to decay, that body is no
longer the parent, even in appearance.

24 The sick know nothing of the mental process by which
they are depleted, and next to nothing of the metaphysi-
cal method by which they can be healed. If
27 ^{Evil thought} _{depletes.} they ask about their disease, tell them only
what is best for them to know. Assure them that they
think too much about their ailments, and have already
30 heard too much on that subject. Turn their thoughts
away from their bodies to higher objects. Teach them
that their bodies are sustained by Spirit, not by matter,

and they will find rest in God, divine Love, more than 1
in oblivious sleep.

Give sick people credit for sometimes knowing more 3
than their doctors. Always support their trust in the
power of Mind to sustain the body. Never tell the sick they have more courage than 6
strength. ^{Helpful en- couragement.} Tell them, rather, that their strength is
in proportion to their courage. If you make them
realize this great truism, there will be no reaction from 9
over-exertion, or from excited conditions. Maintain
the facts of Christian Science: that Mind is God, and
therefore cannot be sick; that what is termed matter 12
cannot be sick; that all causation is Spirit, acting
through spiritual law. Then hold your ground with the
unshaken understanding of Truth and Love, and you 15
will win. When you silence the witness against your
plea, you destroy the evidence, for the disease disappears.
The evidence before the corporeal senses is not the 18
Science of the immortal man.

To the Christian Science healer, sickness is a dream,
from which the patient needs to be awakened. Dis- 21
ease should not appear real to the physician, ^{Disease to be} since it is demonstrable that the way to cure ^{made unreal.} the patient is to make disease unreal to him. To do 24
this, the physician must understand in Science the un-
reality of disease.

Explain audibly to your patients (as soon as they can 27
bear it) the utter control which Mind holds over the
body. Show them how mortal mind seems to induce
disease by certain fears and false conclusions, and how 30
divine Mind can cure by opposite thoughts. Give them
an underlying understanding to support them, and to

1 shield them from the baneful effects of their own conclusions. Show them that the conquest over sickness,
6 as well as over sin, depends on mentally destroying all
3 belief in material pleasure or pain.

Stick to the Truth of being, in contradistinction to
6 the error that life, substance, or intelligence can be in
Christian matter. Plead with an honest conviction of
pleading. truth, and a clear perception of the unchang-
9 ing, unerring, and certain effect of divine Science. Then,
if your Christianity is half equal to the virtue of your
plea, you will heal the sick.

12 It must be clear to you that sickness is no more the
reality of being than sin is. This mortal dream of
Truthful sickness, sin, and death should cease through
arguments. Christian Science. Then one disease would
15 be as readily destroyed as another. Whatever the
belief is, if arguments are used to destroy it, that belief
18 must be repudiated; and the negation must extend to
the supposed disease, and to whatever decides its type
and symptoms. Truth is affirmative, and confers har-
21 mony. All metaphysical logic is inspired by this simple
rule of Truth, which governs all reality. By the truth-
ful arguments you employ, and especially by the spirit
24 of Truth and Love you entertain, you will heal the
sick.

Include moral as well as physical belief in your ef-
27 forts to destroy error. Cast out all manner of evil.

Morality required. "Preach the gospel to every creature." Speak
30 the truth to every form of error. Tumors, ulcers, tubercles, inflammation, pain, deformed joints,
are all dream-shadows, dark images of mortal thought,
which will flee before the light.

A moral question may hinder the recovery of the sick. 1
Lurking error, envy, revenge, malice, or hate, will per-
petuate, or even create disease. Errors of all sorts tend 3
in this direction. Your true course is to destroy the foe,
and leave the field to God, Life, Truth, and Love, re-
membering that God and His ideas alone are real and 6
lasting.

If your patient from any cause suffers a relapse, meet
the cause mentally and courageously, knowing that there 9
can be no reaction in Truth. Neither disease ^{Relapse} unnecessary.
itself, sin, nor fear has the power to cause ^{unnecessary.}
disease or relapse. Disease has no intelligence where- 12
with to move itself about, nor change itself from one
form to another. If it moves, mind, not matter, moves
it; therefore be sure that you move it off. Meet every 15
adverse circumstance as its master. Observe mind, in-
stead of body, lest aught unfit for development should
enter it. Think less of material conditions, and more 18
of spiritual.

Mind produces all action. If the action proceeds from
Truth, from immortal Mind, there is harmony; but 21
mortal mind is liable to any phase of belief. ^{Conquer}
A relapse cannot in reality occur in mortal ^{beliefs and}
^{fears.} minds, for there is but one Mind. And you should 24
guard against the mental malpractitioner, yea, the men-
tal assassin, who has departed from the divine Principle
of Metaphysics, and its rules. To succeed in healing, 27
you must conquer your own beliefs and fears, as well
as those of your patients, and rise daily into higher
and holier consciousness. 30

If it is found necessary to treat against relapse, know
that disease or its symptoms cannot change forms, nor

1 go from one part to another, for Truth destroys it. There
is no metastasis, no stoppage of harmonious action,
3 <sup>True govern-
ment of man.</sup> no paralysis. Truth, not error, Love, not hate,
6 Spirit, not matter, governs man. If students
do not readily restore themselves, they should early call
an experienced Christian Scientist to aid them. If they
are unwilling to do this for themselves, they need to
9 know that malicious mental malpractitioners cannot
produce this unnatural reluctance.

Instruct the sick that they are not helpless victims ;
for, if they will only accept truth, they can resist disease
12 <sup>Positive
reassurance.</sup> and ward it off, just as positively as they can
the temptation to sin. This fact of Christian
Science should be explained to invalids when they are
15 in a fit mood to receive it, — when they will not array
themselves against it, but are ready to become receptive
of the new idea. This fact reassures depressed mortal
18 mind. It imparts a healthy stimulus to the body, and
regulates the system. It increases or diminishes the
action, as the case may require, better than any drug,
21 alterative, or tonic.

Mind is the natural stimulus of the body ; but mortal
belief, taken at its best, is not promotive of health
24 <sup>Proper
stimulus.</sup> or happiness. Tell the sick that they can
meet sickness fearlessly, if they only realize
their mental power over every physical action and
27 condition.

If it becomes necessary to startle mortal mind, in order
to break its dream of suffering, vehemently tell your
80 <sup>Awaken the
patient.</sup> patient that he must awake. Turn his gaze
from the false evidence of the senses, to the
harmonious facts of Soul and immortal being. Tell him

that he suffers only as the insane suffer, from a mere 1
 belief. The only difference is, that insanity implies
 belief in a diseased brain, while physical ailments (so- 3
 called) arise from belief that some other portions of
 the body are deranged. Derangement, or *disarrange- 6*
ment, is a word which conveys the true definition of
 human belief in ill-health, — disturbed harmony. Should
 you thus startle the mind, in order to remove its be- 9
 liefs, afterwards make known to the patient your motive
 for this shock, showing him that it was to facilitate
 recovery.

If a crisis occurs in your treatment, you must treat 12
 the patient less for the disease, and more for the mental
 fermentation, and subdue the symptoms, by ^{How to} _{treat a crisis.} 15
 removing the belief that this chemicalization produces pain. Insist vehemently on the great fact 18
 which covers the whole ground, namely, God, Spirit, is all, and there is none beside Him, — there is *no matter*. 21
 When the supposed suffering is gone from mortal mind, there can be no pain; and when the fear is destroyed, the inflammation will subside. Calm the fear and confu- 21
 sion induced by chemicalization, which is the alterative effect produced by Truth upon error; and sometimes explain the symptoms and their cause to the patient. 24

It is no more Christianly scientific to see disease than it is to experience it. If you would destroy the *sense* of disease, you should not build it up by ^{No perva-} 27
 wishing to see the forms it assumes, or by _{sion of Mind-}
 applying a single material application for its science.
 relief. The perversion of Mind-science is like asserting 20
 that the products of eight multiplied by five, and of seven by ten, are both forty, and that their combined sum is

1 fifty, and then calling the process mathematical. Wiser
than his persecutors, Jesus said: "If I by Beelzebub
3 cast out devils, by whom do your children cast them
out?"

6 If the reader of this book observes a great stir through-
out the whole system, and certain moral and physical
^{Effect of this book.} symptoms seem aggravated, these indications
9 are favorable. Continue to read, and the book
will become the physician, allaying the tremor which
Truth often brings to error when destroying it.

12 Patients unfamiliar with the cause of this commotion,
and ignorant that it is a favorable omen, may be alarmed.

^{Disease neutralized.} 15 If such be the case, explain to them the law
of this action. As when an acid and alkali
18 meet and bring out a third quality, so mental and moral
chemistry change the material base of thought, giving
more spirituality to human sense, and causing it to
depend less on material evidence. The changes which
go on in mortal mind serve to reconstruct the body.
Thus Christian Science, by the alchemy of Spirit, de-
21 stroys sin and death.

Let us suppose two parallel cases of bone-disease, both
similarly produced, and attended with the same symp-
24 ^{Bone-healing by surgery.} toms. A surgeon is employed in one case,
and a Christian Scientist in the other. The
surgeon, believing that matter forms its own conditions,
27 and renders them fatal at certain points, entertains fears
and doubts as to the ultimation of the injury. Not hold-
ing the reins of government in his own hands, he believes
30 that something stronger than Mind — namely, matter —
governs the case. His treatment is therefore tentative.
This mental state invites defeat. The belief that he

has met his master in matter, and may not be able to 1
mend the bone, increases his fear; yet this belief should
not be communicated to the patient, either verbally or 3
otherwise, for thus the tendency towards a favorable
result is greatly diminished. Remember that the unex-
pressed belief oftentimes affects the sensitive patient 6
more strongly than the expressed belief.

The Christian Scientist, understanding that all is
Mind, commences with mental causation, the Truth of 9
being, to destroy the error. This corrective ^{Scientific} corrective.
is an alterative, reaching to every part of the
human system. According to Scripture, it searches 12
"the joints and marrow," and it restores the harmony
of man.

The matter-physician deals with matter, as both his foe 15
and his remedy. He regards the ailment as weakened or
strengthened, according to the evidence this ^{Coping with} ^{difficulties.} 18
foe presents. The metaphysician — making
Mind his basis of operation, irrespective of matter, and
regarding the truth and harmony of being as superior
to its error and discord — has rendered himself strong, 21
instead of weak, to cope with the case; and he propor-
tionately strengthens his patient with the stimulus of
courage and conscious power. Both Science and con- 24
sciousness are now at work in the economy of being, —
according to the law of Mind, which ultimately asserts
its absolute supremacy. 27

Ossification, or any abnormal condition or derange-
ment of the body, is as directly the action of mortal
mind as dementia or insanity. Bones have ^{Formation} ³⁰ _{from thought.}
only the substance of thought which formed them.
They are only phenomena of the mind of mor-

1 tals. The so-called substance of bone is formed first by the parent's mind, through self-division. Soon the 3 child becomes a separate, individualized mortal mind, that takes possession of itself and its own thoughts of bones.

6 Accidents are unknown to God, or immortal Mind, and we must leave the mortal basis of belief, and unite 9 ^{Accidents} unknown to God. with the one Mind, in order to change this notion of chance, to the proper sense of God's unerring direction, and bring out harmony.

Under divine Providence there can be no accident, 12 since there is no room for imperfection in perfection.

In medical practice objections would be raised if one doctor should administer a drug to counteract the work- 15 ^{Opposing} mentality. ing of a remedy prescribed by another. It is equally important, in metaphysical practice, that the *minds* which surround your patient should not 18 act against your influence, by continually expressing such opinions as may alarm or discourage,—either by giving antagonistic advice, or through unspoken thoughts 21 resting on your patient. While it is certain that the divine Mind can remove any obstacle, you yet need the ear of your auditor. It is more difficult to make your- 24 self heard mentally when others are thinking about your patients, or conversing with them. Therefore you should seek to be alone with God and the sick, while treating 27 the cases confided to your care.

To prevent or cure scrofula, and other so-called hereditary diseases, you must destroy the belief in these ills, 30 ^{Mind removes} scrofula. and the faith in the possibility of their transmission. The patient may tell you that he has a humor in the blood, a scrofulous diathesis. His

parents, or some of his progenitors farther back, have so 1 believed before him. Mortal mind, not matter, induces this conclusion and its results. You will have humors, 3 just as long as you believe them either to be safety-valves or to be ineradicable.

If the case to be mentally treated is consumption, take 6 up the leading points included (according to belief) in this disease. Show that it is not inherited ; Nothing to that inflammation, tubercles, hemorrhage, and consume. 9 decomposition are beliefs, images of mortal thoughts, superimposed upon the body ; that they are not the truth of man ; that they should be treated as error, and 12 put out of thought. Then these ills will disappear.

If the body is diseased, this is but one of the beliefs of mortal mind. Mortal man will be less mortal, when 15 he learns that matter never sustained existence, and can never destroy God, who is our ^{The lungs} re-formed. Life. When this is understood, mankind will be more 18 spiritual, and know there is nothing to consume, since Spirit, God, is All-in-all. What if the belief is consumption ? God is more to a man than his belief ; and 21 the less we acknowledge matter or its laws, the more immortality we possess. Consciousness constructs a better body when it has conquered our faith in matter. 24 Correct material belief by spiritual understanding, and Spirit will form you anew. You will never fear again, except to offend God, and will never believe that heart, 27 or any portion of the body, can destroy you.

If you have sound and capacious lungs, and want them to remain so, be always ready with the ^{Soundness} 30 maintained. mental protest against the opposite belief in heredity. Discard all notions about lungs, tubercles, in-

1 herited consumption, or disease arising from any circumstance, and you will find that mortal mind, when 3 instructed by Truth, yields to divine power, which steers the body into health.

The discoverer of Christian Science finds the path less 6 wearisome when she has the high goal always before her 9 ^{Our footsteps} thoughts, than when she only counts her heavenward. bleeding footsteps in reaching that goal. If 12 the destination is desirable, the vision speeds our footsteps. The outlook on Truth makes us strong instead of weak, and rests instead of wearying us. Now, if the 15 belief in death were only obliterated, and the understanding could obtain that we live on without death, this would be a "tree of life," known by its fruits. We 18 should renew our energies and endeavors, and see the folly of hypocrisy, while also learning the necessity of working out our own salvation. When we learn that 21 sickness cannot kill us, and that we are not saved from sin or sickness by death, this understanding will quicken us into newness of life. It will master either a desire to 24 die or a dread of the grave, and thus destroy the great fear that besets mortal existence.

The relinquishment of all faith in death, and also of 24 the fear of its sting, would raise the standard of health 27 ^{Christian} and morals far beyond its present elevation, ^{standard.} and would enable us to hold the banner of Sin brought death, and death will disappear with the 30 disappearance of sin. Man is immortal, and the body cannot die, because matter has no life to surrender. The human concepts named matter, death, disease, sickness, and sin are all that can be destroyed.

If it be true that man lives, this fact can never change 1
 in Science to the opposite belief, that he dies. Life is
 the law of Soul, even the law of the spirit of
 Truth; and Soul is never without its repre- 3
 sentative. Man's individual being can no
 more die, or disappear in unconsciousness, than can Soul, 6
 for both are immortal. If we believe in death now, we
 must disbelieve it when we learn there is no reality in
 death, for the Truth of being is deathless. The belief 9
 that existence is contingent on matter must be met and
 mastered by Science, before Life can be understood and
 harmony obtained. 12

Life not
contingent
on matter.

Death is but another phase of the dream that existence
 can be structural. Nothing can interfere with the har-
 mony of being, or end the existence of man in 15
 Science. He is the same after as before a Mortality
 bone is broken, or the body guillotined. If man is never
 to overcome death, why do the Scriptures say, "The last 18
 enemy that shall be destroyed is death"? The tenor of
 the Word shows that we shall obtain the victory over
 death, in proportion as we overcome sin. The great 21
 difficulty lies in our ignorance of what sin is. God, Life,
 Truth, and Love make man undying. Immortal Mind,
 governing all, must be acknowledged as supreme in the 24
 physical realm, so-called, as well as in the spiritual.

Called to the bed of death, what material remedy have
 we, when all such remedies have already failed? Spirit 27
 is our last resort; but it should have been No death
 our first and only resort, not the last. The nor inaction.
 dream of death is to be mastered by Mind here or here- 30
 after. Thought will waken from its own material
 declaration, "I am dead," to catch this trumpet-word of

1 Truth, "There is no death, no inaction, diseased action, overaction, nor reaction."

3 Life is real, and death is the illusion. A demonstration of the facts of Soul, in Jesus' way, resolves the dark ^{Vision opening.} visions of material sense into harmony and 6 immortality. Our privilege, at this supreme moment, is to prove the words of our Master: "If a man keep my saying, he shall never see death." To divest 9 our thought of false trusts and material evidences, in order that the spiritual facts of being may appear,—this is the great attainment whereby we may sweep 12 away the false and give place to the true. Thus we may establish in truth the temple, or body, "whose builder and maker is God."

15 We should consecrate existence, not "to the unknown God," whom we "ignorantly worship," but to the eternal ^{Intelligent} builder, the everlasting Father,—the Life 18 ^{consecration.} which mortal sense cannot impair, nor mortal belief destroy. We must realize the ability of mental might to offset human misconceptions, and to replace 21 them with the life which is spiritual, not material.

The great spiritual fact must be brought out that man *is*, not *shall be*, perfect and immortal. We must hold 24 ^{The present} forever the consciousness of existence; and ^{immortality.} sooner or later, through Christ and Christian Science, we must master sin and death. The evidence 27 of man's immortality will become more apparent, as material beliefs are given up, and the immortal facts of being are admitted.

30 The author has healed hopeless disease, and raised the dying to life and health, through the understanding of God as the only Life. It is a sin to believe that

aught can overpower omnipotent and eternal Life; and 1
 this Life must be brought to light by the understand-
 ing that there is no death, as well as by ^{Careful} 3
 other graces of Spirit. We must begin, how- ^{guidance.}
 ever, with the more simple demonstrations of control; 5
 and the sooner we begin, the better. This final demon-
 stration takes time for its accomplishment. When walk-
 ing, we are guided by the eye. We look before our
 feet; and we look beyond a single step, if we are 9
 wise.

The corpse, deserted by thought, is cold and decays,
 but it never suffers. Science declares that man is 12
 subject to Mind. Mortal mind affirms that
 mind is subordinate to the body, that the ^{Clay reply-}
 body is dying, that it must be buried, and de- ^{ing to the}
 composed into dust; but this is not so. Mortals waken
 from the dream of death, with bodies unseen by those
 who think they bury the body. 18

If man did not exist before the material organization
 began, he could not exist after the body is disintegrated.
 If we live after death, and are immortal, we ^{continuity} 21
 must have lived before birth; for if Life ever ^{of existence.}
 had any beginning, it must have also an ending, even
 according to the calculations of natural science. Do 24
 you believe this? No! Do you understand it? No!
 This is why you doubt the statement, and do not demon-
 strate the facts it involves. We must have faith in all 27
 the sayings of our Master, though they are not included
 in the teachings of the schools, and not understood
 generally by our ethical instructors. 30

Jesus said (John viii. 51), "If a man keep my saying,
 he shall never see death." That statement is not con-

1 fined to spiritual life, but includes all the phenomena of existence. Jesus demonstrated this, healing the dying
3 ^{Life all-inclusive.} and raising the dead. Mortal mind must part with error, must put off itself with its deeds, and immortal manhood, the Christ ideal, appears. Our 6 faith should enlarge its borders and strengthen its base, by resting upon Spirit instead of matter. When mortal mind gives up its belief in death, it will advance more 9 rapidly towards God, Life, and Love. Belief in sickness and death, as certainly as belief in sin, shuts out a true sense of Life and heaven from our experiences.
12 When will mortals wake to this great fact of Science?

I here present my readers with an allegory illustrative of the law of divine Mind, and the supposed laws of 15 matter and hygiene, wherein the plea of Christian Science heals the sick.

Suppose a mental case to be on trial, as cases are tried 18 in court. A man is charged with having committed liver-complaint. The patient feels ill, ruminates, and 21 ^{A mental court case.} the trial commences. Personal Sense is the plaintiff. Mortal Man is the defendant. False Belief is the attorney for Personal Sense. Mortal Minds constitute the jury. Materia Medica, Anatomy, 24 Physiology, and Hypnotism are the pretended friends of Man. The court-room is filled with interested spectators, and Judge Medicine is on the bench.

27 The evidence for the prosecution being called for, a witness testifies thus: —

I represent Health-laws. I was present on certain nights 30 when the prisoner, or patient, watched with a sick friend. Although I have the superintendence of human affairs, I was personally abused on those occasions. I was told that

I must remain silent until called for at this trial, when I 1 should be allowed to testify in the case. Notwithstanding my rules to the contrary, the prisoner watched with the sick 3 every night in the week. When he was thirsty, he gave him drink. During all this time he attended to his daily labors, partaking of food at irregular intervals, sometimes retiring to 6 sleep immediately after a heavy meal. At last he committed liver-complaint; which I considered criminal, inasmuch as this offence is deemed punishable with death. Therefore 9 I arrested Mortal Man in behalf of the state (*i. e.* Body) and cast him into prison.

At the time of the arrest the prisoner summoned Physiology, Materia Medica, and Hypnotism to prevent his punishment. The struggle, on their part, was long. Material missiles were employed vigorously, but unavailingly. Materia Medica held out the longest; but at length all these assistants gave up their weapons to me, Health-laws, and I succeeded in getting Mortal Man into close confinement until 18 I should release him.

The next witness is called: —

I am Coated Tongue. I am covered with a foul fur, 21 placed on me the night of the liver-attack. Morbid Secretion hypnotized the prisoner, took control of his mind, making him despondent, — that his doom might the sooner 24 be decided.

Another witness takes the stand and testifies: —

I am Sallow Skin. I have been dry, hot and chilled by 27 turns, since the night of the liver-attack. I have lost my healthy hue, and become unsightly, although nothing on my part has occasioned this change. I practise daily ablutions, 30 and perform my functions as usual, but I am robbed of my good looks.

1 The next witness testifies: —

I am Nerve, the Generalissimo over Mortal Man. I am
3 intimately acquainted with the plaintiff, Personal Sense, and
know him to be truthful and upright; whereas Mortal Man,
the prisoner at the bar, is capable of falsehood. I was wit-
6 ness to the crime of liver-complaint. I knew the prisoner
would commit it, for I convey messages from my residence
in Matter, *alias* Brain, to Body; moreover I am on intimate
9 terms with Error, who is a relative of the prisoner.

Another witness is called for by the Court of Error,
and says: —

12 I am Mortality, Governor of the Province of Body, in
which Mortal Man resides. In this province there is a stat-
ute regarding disease, — namely, that he upon whose person
15 disease is found shall be treated as a criminal and punished
with death.

The Judge asks if, by doing good to his neighbor, it is
18 possible for anybody to become diseased, transgress the
laws, and merit punishment; and Governor Mortality
replies in the affirmative.

21 Another witness takes the stand, and testifies: —

I am Death. I was called for, shortly after the report of
the crime, by the officer of the Board of Health, who pro-
24 tested that the prisoner had abused him, and that my pres-
ence was required to confirm his testimony. One of the
prisoner's friends, Materia Medica, was present when I
27 arrived, endeavoring to assist the prisoner to escape from the
hands of justice, *alias* nature's so-called law; but my appear-
ance with a message from the Board of Health changed his
so purpose, and he decided at once that the prisoner should die.

The testimony for the plaintiff, Personal Sense, being 1 closed, Judge Medicine arises, and with great solemnity addresses the jury of Mortal Minds. He analyzes 3 the offence, reviews the testimony, and ^{Judge Medicine charges the jury.} explains the law relating to liver-complaint; the conclusion of which is, that laws of nature render 6 disease homicidal. In compliance with a stern duty, his honor, Judge Medicine, urges the jury not to allow their judgment to be warped by the irrational, unchristian 9 suggestions of Christian Science. They must regard, in such cases, only the evidence of Personal Sense against Mortal Man. 12

As the Judge proceeds, the prisoner grows restless. His sallow face blanches with fear, and a look of despair and death settles upon it. The case is given to the jury. 15 A brief consultation ensues; and the jury returns a verdict of "Guilty of liver-complaint in the first degree."

Judge Medicine then proceeds to pronounce the solemn 18 sentence of death upon the patient. Because of loving his neighbor as himself, Mortal Man ^{Mortal Man sentenced.} 21 was guilty of benevolence in the first degree; and this has led him into the commission of the second crime, liver-complaint, which material laws condemn as homicide. For this crime Mortal Man is sentenced to 24 the torture until he is dead. "May God have mercy on his soul," is the Judge's solemn peroration.

The prisoner is then remanded to his cell (sick-bed), 27 and Scholastic Theology is sent for, to prepare the frightened sense of Life, God, — which sense must be immortal, — for *death*, the Body having no longer any 30 friends.

Ah! but Christ, Truth, the spirit of Life, and friend of

1 Man, can open wide those prison doors, and set the captive free. Swift on the wings of divine Love there comes
3 ^{Appeal to a higher tribunal.} a despatch: "Delay the execution; the prisoner is not guilty." Consternation fills the prison-yard. Some exclaim, "It is contrary
6 to law and justice." Others say, "The law of Christ
supersedes *our* laws; let us follow Christ."

After much debate and opposition, permission is obtained for a trial in the Court of Spirit, where Christian
9 ^{Counsel for defence.} Science is allowed to appear as counsel for the unfortunate prisoner. Witnesses, judges, and
12 jurors, who were at the previous Court of Error, are now summoned to appear at the bar of Justice and eternal Truth.

15 When the case for Mortal Man *versus* Personal Sense is opened, his counsel regards the prisoner with the utmost tenderness; his earnest, solemn eyes, kindling with hope
18 and triumph, look upward. Then Christian Science turns suddenly to the supreme tribunal, and opens the argument for the defence: —

21 The prisoner at the bar has been sentenced unjustly. His trial was a tragedy, and is morally illegal. Mortal Man has had no proper counsel in the case. All the testimony has
24 been on the side of Personal Sense, and we will unearth this foul conspiracy against the liberty and life of Man. The only valid testimony in the case shows the alleged crime never to
27 have been committed. The prisoner is not proved "worthy of death, or of bonds."

Your Honor, the lower court has sentenced Mortal Man to
30 die, but God made Man immortal and amenable to Spirit only. Denying justice to the body, that court commanded man's immortal Spirit to heavenly mercy, — Spirit which is

God Himself, and Man's only lawgiver! Who or what has 1 sinned? Has the body or has Mortal Mind committed a criminal deed? Counsellor False Belief has argued that 3 the body should die, while conscious Mortal Mind, which alone is capable of sin and suffering, Reverend Theology would console. The body committed no offence. Mortal 6 Man, in obedience to higher law, helped his fellow-man, an act which should result in good to himself, as well as to others. 9

The law of our Supreme Court decrees that whosoever *sinneth* shall die; but good deeds are immortal, bringing joy instead of grief, pleasure instead of pain, and life instead of 12 death. If liver-complaint was committed by trampling on Laws of Health, it was a good deed; for the agent of those laws is an outlaw, a destroyer of Mortal Man's liberty and 15 rights, and Laws of Health should be sentenced to die.

Watching beside the couch of pain, in the exercise of a love that "is the fulfilling of the law," — doing "unto others as 18 ye would that they should do unto you," — is no infringement of law; for no demand, human or Divine, renders it just to punish a man for doing good. If mortals sin, our 21 Supreme Judge in equity decides what penalty is due for the sin, and Mortal Man can suffer only for sin. For naught else can he be punished, according to the laws of Spirit, 24 God.

Then what jurisdiction had his honor, Judge Medicine, in this case? To him I might say, in Bible language, "Sittest 27 thou to judge . . . after the law, and commandest . . . to be smitten contrary to the law?" The only jurisdiction to which the prisoner can submit is that of Truth, Life, and 30 Love. If they condemn him not, neither shall Judge Medicine condemn him; and I ask that he be restored to the liberty of which he has been unjustly deprived. 33

The principal witness (the officer of the Health-laws)

1 deposed that he was an eye-witness to the good deeds for
which Mortal Man is under sentence of death. After betray-
3 ing him into the hands of your law, the Health-agent disap-
peared, to reappear however at the trial, as a witness against
Mortal Man, and in the interest of Personal Sense, a
6 murderer. Your Supreme Court must find the prisoner, on
the night of the alleged offence, to have been acting within
the limits of the Divine law, and in obedience thereto. Upon
9 this statute hangs all the law and testimony. Giving a cup
of cold water in Christ's name is a Christian service. Laying
down his life for a good deed, Mortal Man should find it
12 again. Such acts bear their own justification, and are under
the protection of the Most High.

Prior to the night of his arrest, the prisoner summoned two
15 professed friends, Materia Medica and Physiology, to prevent
his committing liver-complaint; and thus to save him from
arrest. But they brought with them Fear, the sheriff, to
18 precipitate that result. It was he who handcuffed Mortal Man
and would now punish him. You have left Mortal Man no
alternative. He must obey your law, fear its consequences,
21 and be punished therefor. His friends struggled hard to
rescue the prisoner from the penalty they considered justly
due; but they were compelled to let him be taken into cus-
24 tody, tried, and condemned. Thereupon Judge Medicine sat
in judgment on the case, and substantially charged the jury,
twelve Mortal Minds, to find the prisoner guilty. His Honor
27 sentenced Mortal Man to die for those very deeds which the
Divine law compels him to commit. Thus the Court of Error
construed obedience to the law of divine Love as disobedience
30 to the law of Life. Claiming to protect Mortal Man in
right-doing, that Court pronounced a sentence of death for
doing right.

33 One of the principal witnesses, Nerve, testified that he
was a ruler of Body, in which province Mortal Man resides.

He also testified that he was on intimate terms with the 1 plaintiff, and knew Personal Sense to be truthful; that he knew Man, and Man was made in the image of God, but 3 was a criminal. This is a foul aspersion on man's Maker. It blots the fair escutcheon of omnipotence. It indicates malice aforethought, a determination to condemn Man, in 6 the interest of Personal Sense. At the bar of Truth, in the presence of divine Justice, before the Judge of our higher tribunal, the Supreme Court of Spirit, and before its jurors, 9 the Spiritual Senses, I proclaim this witness, Nerve, to be destitute of intelligence and Truth, and to be the bearer of 12 false testimony.

Man self-destroyed; the testimony of matter respected; Spirit not allowed a hearing; Soul a criminal, though recommended to mercy; the helpless innocent body tortured, 15 — these are the terrible records of your Court of Error, and I ask that the Supreme Court of Spirit reverse this 18 decision.

Here the opposite counsel, False Belief, called Christian Science to order, for contempt of court. Various notables — Materia Medica, Anatomy, Physiology, 21 Scholastic Theology, and Jurisprudence — rose to the question of expelling Christian Science from the bar, for such high-handed illegality. He was overthrowing 24 the judicial proceedings of a regularly constituted court.

But Judge Justice, of the Supreme Court of Spirit, 27 overruled their motions, on the ground that unjust usages are not allowed at the bar of Truth, which ranks above the lower Court of Error. 30

The attorney, Christian Science, then read from the supreme statute-book, the Bible, — remarking that it was

1 better authority than Blackstone,—certain extracts on
the Rights of Man:—

3 Let us make man in our image, after our likeness; and
let them have dominion.

Behold, I give unto you power . . . over all the power of
6 the enemy: and nothing shall by any means hurt you.

If a man keep my saying, he shall never see death.

Then Christian Science proved the witness, Nerve, to
9 be a perjurer. Instead of being a ruler in the Province
of Body, wherein Mortal Man was reported to reside,
Nerve was an insubordinate citizen, putting in false
12 claims to office, and bearing false witness against Man.
Turning suddenly to Personal Sense (by this time silent),
Christian Science continued:—

15 I ask your arrest, in the name of Almighty God, on three
distinct charges of crime, to wit: perjury, treason, and con-
spiracy against the rights and life of man.

18 Then Christian Science continued:—

Another witness, equally inadequate, said that a garment
of foul fur was spread over him by Morbid Secretion, on
21 the night of the crime; while the facts in the case show
that this fur is a foreign substance, imported by False Belief,
the attorney for Personal Sense, who is in partnership with
24 Error, and smuggles his goods into market without the
inspection of Soul's government officers. When the Court
of Truth summons Furred Tongue to appear for examination
27 he disappears, and is never heard of more.

Morbid Secretion is not an importer or dealer in fur, but
we have heard Materia Medica explain how it is manufac-
30 tured, and know the witness to be on friendly terms with
the firm of Personal Sense, Error, & Co., receiving pay

from them, and introducing their goods into the market. 1
Also, be it known that False Belief, the counsel for the plaintiff, Personal Sense, is a buyer for this firm. He manufactures for it, keeps a furnishing store, and advertises largely for his employers. 3

Death testified that he was absent from the Province of 6 Body, when a message came from False Belief, commanding him to take part in the homicide. At this request Death repaired to the spot where the liver-complaint was in process, 9 frightening away Materia Medica, who was then manacling the prisoner, in his attempts to save him. Materia Medica was a misguided participant in the misdeed for which the 12 Health-officer had Mortal Man in custody, though Mortal Man was innocent of all crime. 15

Christian Science then turned from the abashed witnesses, his words flashing as lightning in the perturbed faces of these worthies, Scholastic Theology, Materia Medica, Physiology, the blind Hypnotism, and the 18 masked Personal Sense, and said:—

God will smite you, O whitened walls, for injuring, in your ignorance, the unfortunate Mortal Man who sought your 21 aid in his struggles against liver-complaint and Death. You came to his rescue, only to fasten upon him an offence of which he is innocent. You aided and abetted 24 Fear and Health-laws. You betrayed Mortal Man, meanwhile declaring Disease to be God's servant, and the righteous executor of His laws. Our higher statutes declare you 27 all, witnesses, jurors, and judges, to be offenders, only awaiting the sentence which General Progress and Divine Love will pronounce. 30

We send our very best detectives to whatever locality is reported to be haunted by Disease; but, on visiting the spot,

1 they learn that Disease was never there, for he could not possibly elude their search. Your Material Court of Errors,
3 when it condemned Mortal Man on the ground of hygienic disobedience, was manipulated by the oleaginous machinations of the counsel, False Belief, whom Truth arraigns
6 before the supreme bar of Spirit, to answer for his crime. Morbid Secretion is taught how to make sleep befool reason, before sacrificing mortals to their false gods.

9 Mortal Minds were hypnotized by your attorney, False Belief, and compelled to give a verdict delivering Mortal Man to Death. Good deeds are transformed into crimes,
12 to which you attach penalties; but no warping of justice can render a disobedience to the so-called laws of Matter disobedience to God, or an act of homicide. Even penal
15 law holds homicide, under stress of circumstances, to be justifiable. Now what greater justification can any deed have, than that it is for the good of one's neighbor?
18 Wherefore then, in the name of outraged justice, do you sentence Mortal Man for ministering to the wants of his fellow-man, in obedience to higher law? You cannot
21 trample upon the decree of the Supreme Bench. Mortal Man has his appeal to Spirit, God, who sentences only for sin.

24 The false and unjust beliefs of your material mental legislators compel them to enact laws of sickness, and then render obedience to these laws punishable as crime. In
27 the presence of the Supreme Lawgiver, standing at the bar of Truth, and in accordance with the Divine statutes, I repudiate the false testimony of Personal Sense. I
30 ask that he be forbidden to enter against Mortal Man any more suits to be tried at the Court of Material Error. I appeal to the just and equitable decisions of divine Spirit,
33 to restore to Mortal Man the rights whereof he has been deprived.

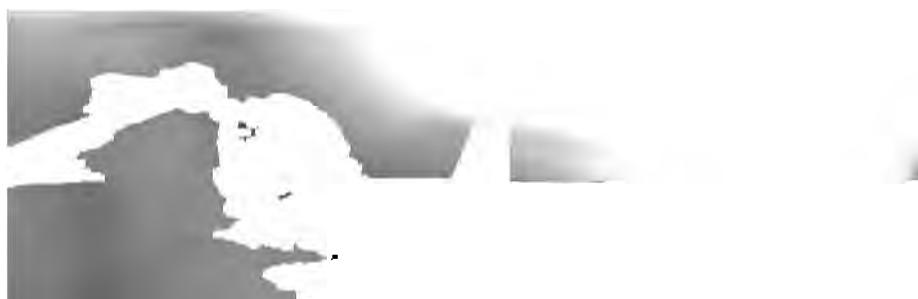
Here the counsel for the defence closed; and the Chief 1
 Justice of the Supreme Court, with benign and imposing
 presence, comprehending and defining all law
 and evidence, explained from his statute-<sup>Charge of the
Chief Justice.</sup> book, the Bible, that any law is null and void if it
 undertakes to punish aught but sin. 6

He also decided that the plaintiff, Personal Sense, be
 not permitted to enter any suits at the bar of Soul, but
 be enjoined to keep perpetual silence, and, in case of 9
 temptation, to give heavy bonds for good behavior.

He concluded his charge thus:—

The plea of False Belief we deem unworthy of a hearing. 12
 Let what False Belief utters, now and forever, fall into obliv-
 ion, "unknelled, uncoffined, and unknown." According to
 our statute, Material Law is a liar who cannot bear witness 15
 against Mortal Man; neither can Fear arrest him, nor can
 Disease cast him into prison. Our law refuses to recognize
 Man as sick or dying, but holds him to be forever in the 18
 image and likeness of his Maker. Reversing the testimony
 of Personal Sense, and the decrees of the Court of Error in
 favor of Matter, Spirit decides in favor of Man, and against 21
 Matter. We further recommend that Materia Medica, Physi-
 ology, Health-laws, Mesmerism, Hypnotism, Oriental Witch-
 craft, and Esoteric Magic be publicly executed at the hands 24
 of our sheriff, Progress.

The Supreme Bench decides in favor of intelligence, that
 no law outside of divine Mind can punish Mortal Man. 27
 Your personal jurors, in the Court of Error, are myths.
 Your attorney, False Belief, is an impostor, persuading
 Mortal Minds to return a verdict contrary to law and 30
 gospel. The plaintiff, Personal Sense, is recorded in our
 Book of books as a liar. Our great Teacher of mental



1 jurisprudence speaks of him also as "a murderer from the beginning." We have no trials for sickness before the tri-
3 bunal of divine Spirit; there, Man is adjudged innocent of transgressing physical laws, because there is no spiritual statute relating thereto. Spiritual law is our only code;
6 Life, Truth, and Love our Government. "Shall not the Judge of all the earth do right?"

The jury of Spiritual Senses agreed at once upon a
9 verdict; and there resounded throughout the vast audi-
ence-chamber of Spirit the cry, Not guilty.
^{Divine}
^{verdict.} Then the prisoner rose up regenerated, strong,
12 free. We noticed, as he shook hands with his counsel,
Christian Science, that all sallowness and debility had
disappeared. His form was erect and commanding, his
15 countenance beaming with health and happiness. Divine
Love had cast out fear. Mortal Man, no longer sick and
in prison, walked forth, his feet "beautiful upon the
18 mountains," as of one "that bringeth good tidings."

Neither animal magnetism, nor hypnotism, enters
into the practice of Christian Science, — wherein truth
21 ^{Christ the}
^{great phy-}
^{sician.} cannot be reversed; but the reverse of error
is true; an improved belief cannot relapse.
Christ changes a belief of sin or of sickness
24 into a better belief, that melts into spiritual understand-
ing wherein sin, disease, and death disappear. Christ,
Truth, gives mortals temporary food and clothing until
27 the material, transformed with the ideal, disappears;
and man is clothed and fed spiritually.

CHAPTER XIII.

TEACHING CHRISTIAN SCIENCE.

Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. — PROVERBS.

WHEN the discoverer of Christian Science is consulted by her followers, as to the propriety, advantage, and consistency of ordinary medical study, she tries to show them that any exercise of faith in matter or corporeality must tend to alienate them from their confidence in omnipotent Mind, as really possessing all power. While such a course of study is at times severely condemned by some persons, she feels, as she always has felt, that all are privileged to work out their own salvation according to their light, and that our motto should be the Master's counsel, “Judge not, that ye be not judged.”

If patients fail to experience the healing power of Christian Science, and think they may be benefited by certain ordinary physical methods of medical treatment, then the Mind-physician ought to give up such cases, and leave invalids free to resort to whatever other systems they fancy will afford relief. Thus they may learn the value of the apostolic precept: “Prove all things; hold fast that which is good.” If the sick find these expedients unsatisfactory, and they

Study of
medicine.

3.

12

Failure's
lessons.

15

1 receive no help therefrom, these very failures may open
their blind eyes. In some way, sooner or later, all must
3 rise superior to materiality; and suffering is oft the di-
vine agent in this elevation. "All things work together
for good to them that love God," is the dictum of
6 Scripture.

If Christian Scientists ever fail to receive aid from
other Scientists, — their brethren, upon whom they may
9 ^{Refuge and strength.} call, — God will still guide such sufferers into
the use of right means. Step by step will
those who trust Him find that "God is our refuge and
12 strength, a very present help in trouble."

Students are advised, by the author, to be charitable
and kind, not only toward differing forms of religion and
15 ^{Charity to those opposed.} medicine, but to those who hold these opin-
ions. Let us be faithful in pointing the way
through Christ, as we understand it; but
18 let us also be careful always to "judge righteous judg-
ment," and never to condemn rashly. "Whosoever shall
smite thee on thy right cheek, turn to him the other
21 also." If ecclesiastical sects or medical schools turn a
deaf ear to the teachings of Christian Science, then part
from these opponents as did Abraham, when he parted
24 from Lot, and say in thy heart: "Let there be no
strife, I pray thee, between me and thee, and between
my herdmen and thy herdmen; for we be brethren."
27 Immortals, or God's children in divine Science, are one
harmonious family; but mortals, or the "children of
men" in sense, are a discordant race, and are oftentimes
30 false brethren.

The teacher must make clear to students the Science
of healing, especially its ethics, — that all is Mind, and

that the Scientist must conform to God's requirements. 1
 Then no hypothesis as to the existence of another power
 can interpose a doubt or fear, to hinder the ^{Conforming to} _{explicit rules.} ³
 demonstration of Christian Science. Un-
 fold the latent energies and capacities for good in
 your scholar. Teach the great possibilities of man en-
 dued with divine Science. Teach the fatal effect of
 dwarfing the spiritual understanding by recourse to
 material means for healing. Teach the meekness and ⁶
 might of life "hid with Christ in God;" and there will
 be no desire for other healing methods. You render the
 divine law of healing obscure and void, when you weigh ⁹
 the human in the scale with the divine, or limit, in any
 direction of thought, the omnipresence and omnipotence
 of God. ¹² ¹⁵

Christian Science silences human will, quiets material
 thought with Truth and Love, and illustrates the un-
 labored motion of the divine energy in healing ^{Divine} _{energy.} ¹⁸
 the sick. Self-seeking, envy, passion, pride,
 hatred, and revenge flee before the divine Mind which
 heals disease. The human will which maketh and work- ²¹
 eth a lie, hiding the divine Principle of harmony, is
 destructive to health, and is the cause of disease rather
 than its cure. ²⁴

There is great danger in teaching Mind-healing indiscriminately, thus disregarding the morals of the student,
 and caring only for the fees. Remembering ^{Blight of} _{avarice.} ²⁷
 Jefferson's words about slavery, "I tremble, when I remember that God is just," the author trembles
 whenever she sees a man, for the petty consideration of ³⁰
 money, teaching his slight knowledge of Mind-power, —
 perhaps communicating his own bad morals by mental

1 inoculation, and in this way dealing pitilessly with a community unprepared for self-defence.

3 A thorough perusal of the author's publications heals sickness. If patients sometimes seem worse while reading this book, the change may either arise from 6 the alarm of the physician, or mark the crisis of the disease. Perseverance in its perusal has generally healed them completely.

9 Whoever practises the Science the author teaches, through which Mind pours light and healing upon this ^{Exclusion of} ~~malpractice.~~ generation, can practise on no one from sin- 12 ister or malicious motives without destroying his own power to heal and his own health. Good must dominate in the thoughts of the healer, or his demonstra- 15 tion is protracted, dangerous, or impossible in Science. A wrong motive involves defeat. In the Science of Mind-healing it is imperative to be honest, for victory 18 rests on the side of immutable right. To understand God strengthens hope, enthrones faith in Truth, and verifies Jesus' word: "Lo, I am with you alway, even 21 unto the end of the world."

Resisting evil, you overcome it, and prove its nothingness. Not human platitudes, but the divine beatitudes, 24 ^{Iniquality} ~~overcome.~~ reflect the spiritual light and might which heal the sick. The exercise of will tends to bring on a hypnotic state, detrimental to health and in- 27 tegrity of purpose. This must therefore be watched and guarded against. Covering iniquity will prevent personal prosperity, and the ultimate triumph of any cause. 30 Ignorance of the error to be eradicated will oftentimes subject you to its abuse; whatever error is affecting your patients, retards their recovery.

The heavenly law is broken by trespassing upon man's 1 individual right of self-government. We have no authority in Christian Science, and no moral 3 right, to attempt to influence the thought of another except it be to benefit him, or when we are personally requested to give him aid. In mental 6 practice you must not forget that erring human opinions, conflicting selfish motives, and ignorant attempts to do good often render you incapable of knowing or judging accurately the needs of your fellow-men. Therefore the rule is, heal the sick when called upon for aid, and save 9 the victim from mental malpractice. 12

Ignorance, subtlety, or false charity does not forever conceal error; it will in time disclose and punish itself. The recuperative action of the system, when mentally sustained by Truth, goes 15 on naturally. When sin or sickness — the reverse of harmony — seems true to material sense, 18 part the truth and spiritual understanding, which destroy disease, without frightening or discouraging the patient. Expose and denounce the claims of evil or disease in all 21 their forms, but acknowledge no reality in them. A sinner is not reformed merely by assuring him that he cannot be a sinner because there is no sin. To put 24 down the claim of sin you must detect it, remove the mask, point out the illusion, and thus get the victory over sin, and prove its unreality. The sick are not 27 healed merely by declaring there is no sickness, but by knowing there is none.

A sinner is afraid to cast the first stone. He may say, as 20 a subterfuge, that evil is unreal; but to prove it, he must demonstrate his statement. To assume there are no

1 claims of evil, and yet to indulge them, is a moral offence. Blindness and self-righteousness cling fast to iniquity.
3 ^{Wicked} When the Publican's wail went out to the ^{evasions.} great heart of Love, it won his humble desire. Evil which obtains in the bodily senses, but which the 6 heart condemns, has no foundation; but if evil is uncondemned, it is undenied and nurtured. Under such 9 circumstances, to say there is no evil, is an evil in itself. Evasion of Truth cripples integrity, and casts thee down from the pinnacle.

Christian Science rises above the evidence of the corporeal senses; but if you have not risen above sin your 12 ^{Truth's grand} self, do not congratulate yourself upon your ^{results.} blindness to evil, or upon the good you know 15 and do not. A dishonest position is far from Christianly scientific. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have 18 mercy." Try to leave on every student's mind the strong impress of divine Science, a high sense of the moral and spiritual qualifications requisite for healing, 21 well knowing it to be impossible for error, evil, and hate to accomplish the grand results of Truth and Love. The reception or pursuit of instructions opposite to absolute 24 Christian Science must always hinder scientific demonstration.

If the student adheres strictly to its teachings, and 27 ventures not to break the rules of Christian Science, ^{Adherence to} he cannot fail of success in healing. It is righteousness. Christian Science to do right, and nothing 30 short of right-doing has any claim to the name. To talk the right and live wrongly is foolish deceit, doing one's self the most harm. Fettered by sin yourself, it

is difficult to free another from the fetters of disease. 1
With your own wrists manacled, it is hard to break
another's chains. A little leaven causes the whole mass 3
to ferment. A grain of Christian Science does wonders
for mortals, so omnipotent is Truth; but more of Chris-
tian Science must be gained, in order to continue in 6
well doing.

The wrong done to another reacts most heavily against
one's self. Right adjusts the balance sooner or later. 9
Think it "easier for a camel to go through <sup>Right adjusts
the balance.</sup> the eye of a needle," than for you to benefit
yourself by injuring others. Man's moral mercury, rising 12
or falling, registers his healing ability and fitness to teach.
You should practise well what you know, and you will
then advance in proportion to your honesty and fidelity, 15
— qualities which insure success in this Science; but it re-
quires a higher understanding to teach this subject prop-
erly and correctly than to heal the most difficult case. 18

The baneful effect of evil associates is less seen than
felt. The inoculation of evil human thoughts ought to
be understood and guarded against. The <sup>Inoculation
of thought.</sup> 21
first impression, made on a mind which is
attracted or repelled according to personal merit or
demerit, is a good detective of individual character. 24
Certain minds meet, only to separate through sim-
ultaneous repulsion. They are enemies, without the pre-
liminary offence. The impure are at peace with the 27
impure. Only virtue is a rebuke to vice. A proper
teacher of Christian Science improves the health and
the morals of his student if the student practises what 30
he is taught, and unless this result follows he is a
Scientist only in name.

1 There is a large class of thinkers whose bigotry and conceit twist every fact to suit themselves. Their creed
3 ^{Three classes} _{of neophytes.} teaches belief in a mysterious, supernatural God, and in a supernatural all-powerful devil. Another class, still more unfortunate, are so depraved
6 that they appear to be innocent. They utter a falsehood, while looking you blandly in the face, and never fail to stab their benefactors in the back. A third class
9 of thinkers build with solid masonry. They are sincere, generous, noble, and therefore open to the approach and recognition of Truth. To teach Christian Science to
12 such as these is no task. They do not incline longingly to error, whine over the demands of Truth, nor play the traitor for place and power.

15 Some people yield slowly to the touch of Truth. Few yield without a struggle, and many are reluctant to accept the ^{Touchstone} _{of Science.} knowledge that they have yielded; but unless
18 this admission is made, evil will boast itself above good. The Christian Scientist has enlisted to lessen evil, disease, and death; and he will overcome
21 them by understanding their nothingness, and the allness of God, or good. Sickness to him is no less a temptation than sin is, and he heals them both by understanding
24 God's power over them. He knows they are errors of belief, which Truth can and will destroy.

Who that has felt the perilous beliefs in life, substance, and intelligence separated from God, can say
27 there is no error of belief? Knowing the ^{False claims} _{annihilated.} claim of animal magnetism, that all evil combines in the belief of life, substance, and intelligence in matter, electricity, animal nature, and organic life, who
30 will deny that these are the errors which Truth must and

will annihilate? Christian learners must live under the 1 constant pressure of the apostolic command, to come out from the material world and be separate. They must 3 renounce oppression and the pride of power. Christianity must be their queen of life, with the crown of Love upon her brow. 6

Students of Christian Science who start with its letter, and think to succeed without the Spirit, will either make shipwreck of their faith, or be turned sadly awry. They must not only seek, but strive, 9 to enter the narrow path of Life, for "wide is the gate, and broad is the way, that leadeth to destruction, and 12 many there be which go in thereat." Man aims and walks in the direction towards which he looks, and where his treasure is, there will his heart be also. If 15 our hopes and affections are spiritual, they come from above, not from beneath, and they bear, as of old, the fruits of the Spirit. 18

Every Christian Scientist, every conscientious teacher of the Science of Mind-healing, knows that human will is not Christian Science, and he must recognize this in order to defend himself from its influence. He feels morally obligated to open the eyes of his students that they may perceive the nature and methods of error of every sort, especially any subtle degree of evil, deceived and deceiving. All mental malpractice arises from ignorance or malice aforethought. It is the action of one mortal mind taking control of another, without the other's knowledge or consent, and is practised from mistaken or wicked motives. 21
24
27
30

Show your student that mental malpractice tends to blast the moral sense, health, and human life. Instruct

1 him how to bar the door of his mind against this seeming
3 ^{Indispensable} power, — a task not difficult, when one under-
3 ^{defence.} stands that evil has really no power. Incorrect reasoning leads to practical error. The wrong
6 thought should be arrested, before it has a chance to
6 manifest itself.

Walking in the light, we are accustomed to it, and
require it. We cannot see in darkness; but eyes accus-
9 ^{Egotistic} tomed to darkness are pained by the light.
darkness. When outgrowing the old, you will not fear
12 to put on the new. Your advancing course may provoke
envy, but will attract respect also. When error con-
fronts you, withhold not the rebuke or explanation
which destroys it. Never breathe an immoral atmosphere,
15 unless in the attempt to purify it. Better is the frugal
intellectual meal, with contentment and virtue, than the
luxury of learning, with egotism and vice.

18 Right is radical. The teacher must know the Truth
himself. He must live it and love it, or he cannot im-
21 ^{Unwarranted} part it to others. We soil our garments with
^{expectations.} conservatism, and afterwards must wash them
clean. When the spiritual sense of Truth unfolds her
harmonies to you, take no risks in the policy of error.
24 Expect to heal by simply repeating the author's words,
by right talking and wrong acting, and you will be dis-
appointed. Such a practice does not demonstrate the
27 Science whereby divine Mind heals the sick.

Acting from sinful motives destroys your power of
healing from the right motive. On the other hand, if
30 ^{Reliable} you had the inclination or power to practise
^{authority.} wrongfully, and then should adopt Christian
Science, the wrong power would be destroyed. You do

not deny the mathematician's right to distinguish the 1 correct from the incorrect, among the examples on the blackboard, or disbelieve the musician, when he distinguishes concord from discord. In like manner the author ought to understand what she is saying.

Right and wrong, Truth and error, will be at strife in 6 the minds of students, until victory rests on the side of invincible truth. Mental chemicalization follows the explanation of Truth, and a ^{winning} _{the field.} 9 higher basis is thus won; but with some individuals the morbid moral and physical symptoms constantly reappear. I have never witnessed as decided effects 12 from the use of material remedies as from the use of spiritual.

Teach your student that he must know himself, before 15 he can know others and minister to human needs. Honesty is spiritual power. Dishonesty is ^{Knowledge} _{and honesty.} 18 human weakness, which forfeits Divine help. You uncover sin, not in order to injure, but in order to bless the corporeal man; and a right motive has its reward. Hidden sin is spiritual wickedness in 21 high places. The masquerader in this Science thanks God there is no evil, yet serves evil in the name of good. 24

You should treat sickness mentally just as you would sin, except that you must not tell the patient he is sick, nor give names to diseases; for such a course ^{Metaphysical} _{treatment.} 27 increases fear, the foundation of disease, and impresses more deeply the wrong mind picture. A Christian Scientist's medicine is Mind, the divine Truth 20 that makes man free. He never recommends hygiene, never manipulates. He cannot trespass on the rights of

1 mind through animal magnetism or hypnotism. It need
not be added that the use of tobacco and intoxicating
3 drinks is not in harmony with Christian Science.

Teach your students the omnipotence of Truth, which
illustrates the impotence of error. The understanding,
6 ^{Impotence of hate.} even in a degree, of the divine All-power,
destroys fear, and plants the feet in the true
path, — the path which leads to the house built without
9 hands "eternal in the heavens." Human hate has no
legitimate mandate and no kingdom. Love is enthroned.
That evil or matter has neither intelligence nor power,
12 is the doctrine of absolute Christian Science; and this
is the great truth which strips all disguise from error.

He who understands in a sufficient degree the Principle
15 of Mind-healing, points out to his student error as well
as truth, the wrong as well as the right
^{Love the incentive.} practice. Love for God and man is the true
18 incentive to both healing and teaching. It inspires,
illuminates, designates, and leads the way. Right motives
give pinions to thought, and strength and freedom to
21 speech and action. Love is priestess at the altar of
Truth. Wait patiently for divine Love to move upon
the waters of mortal mind, and form the perfect concept.
24 Patience must "have her perfect work."

Do not dismiss students, at the close of a class term,
feeling that you have no more to do for them. Let
27 ^{Continuity of interest.} loving care and counsel support all feeble foot-
steps, until they tread firmly in the straight
and narrow way. The superiority of spiritual power
30 over sensuous is the central point of Christian Science.

Remember that the letter and mental argument are only
human auxiliaries, to aid in bringing thought into accord

with the spirit of Truth and Love, that heals the sick 1
and the sinner.

A mental state of self-condemnation and guilt, or a faltering and doubting trust in Truth, are unsuitable conditions for healing the sick. Such mental ^{Weakness} _{and guilt.} 2
states indicate weakness, instead of strength. 3
Hence the necessity of being right yourself, in order to teach this Science of healing. You must utilize the moral might of Mind, in order to walk over the waves ⁴ of error, and support your claims by demonstration. If you are yourself lost in the belief and fear of disease and sin, and if, ignorant of the remedy, you fail to use the energies of Mind in your own behalf, you can exercise little or no power for others' help. "First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."⁵

The student who receives his knowledge of Christian Science, or metaphysical healing, from a human teacher, ⁶ may be mistaken in judgment and demonstration; but God cannot mistake. He selects ^{Trust of} _{the All-wise.} 7
for the highest service one who has grown into such a fitness for it as renders any abuse of the mission an impossibility. The All-wise does not bestow His highest trusts upon the unworthy. When He commissions a messenger, it is one who is spiritually near Himself. No person can misuse this mental power, if taught of God to discern His healing energy.⁸

This strong point in Christian Science is not to be overlooked,—that the same fountain cannot send forth both sweet waters and bitter. The higher ⁹ _{knowledge} _{and} _{power} your attainment in the Science of mental healing and teaching, the more impossible it will become

1 for you to influence minds in any way adverse
highest interest.

3 Teaching or practising in the name of Truth
trary to its spirit or rules, is most dangerous
Chicanery. Strict adherence to the divine Pr
6 impossible. rules of the scientific method has
only success of its students. That alone entitles
to the high standing which many of them
9 community, a reputation experimentally justified
efforts. Whosoever affirms that there is
one Principle and method of demonstration
12 Science greatly errs, ignorantly or intentionally.
separates himself from the true conception
and hence from its possible demonstration

15 Any dishonesty in your theory and practice
gross ignorance of the method of the Ch
Christian Science reveals. Sc
18 No dishonest No concessions. concessions to persons or
must abide strictly by its rules, or he carries
its divine Principle. So long as drugs
21 or external applications prescribed, i
efficaciously treated by the metaphysician
does the work, and you must both understand
24 by the divine Principle of your demonstration.

A Christian Scientist requires my
HEALTH for his textbook, and so do
27 This volume indispensable. patients. Why? *First*:
voice of Truth to this a
whole of Christian Science, or the
30 through Mind. *Second*: Because
lished book containing a statement
because it gave the first rules for

Science, and registered the revealed Truth, uncontaminated by human hypotheses. Other works, which have borrowed from this book without giving it credit, have adulterated the Science. *Third*: Because this book has done more for teacher and student, for healer and patient, than has been accomplished by other books.

Since the divine light of Christian Science first dawned upon the author, she has never used this newly discovered power in any direction which she fears to have fairly understood. Her prime object, ^{Purity of science} since entering this field of labor, has been to prevent suffering, not to produce it. That we cannot scientifically both cure and cause disease is self-evident. In the legend of the shield which led to a quarrel between two knights, because each of them could see but one face of it, both sides were beautiful, according to their degree; but to mental malpractice, prolific of evil, there is no good aspect, either silvern or golden.

Christian Science is not an exception to the general rule, that there is no excellence without labor in a direct line. One cannot scatter his fire, and at the same time defeat the enemy. To pursue other ^{Backsliders and mistakes.} vocations, and advance rapidly in the demonstration of this Science, is not possible. Departing from Christian Science, some learners commend diet and hygiene. They even administer drugs, intending thereby to initiate the cure which they mean to complete with Mind, as if the non-intelligent could aid Mind! The Scientist's demonstration rests on one Principle, and there must and can be no opposite rule. Let this Principle be applied to the cure of disease, without exploiting other means.



1 Mental quackery rests on the same platform with
2 all other quackery. The chief plank in this platform is
3 ^{Mental} ~~charlatanism.~~ the doctrine that Science has two principles
4 in partnership, one good, the other evil,—
5 one spiritual, the other material,—and that these two
6 may be simultaneously at work on the sick. This
7 theory is supposed to favor practice from both a men-
8 tal and a material standpoint. Another plank in the
9 platform is this, that error will finally have the same
10 effect as truth.

11 It is anything but scientifically Christian to think of
12 aiding the divine Principle of healing, or of trying to
13 ^{Divinity} ~~ever ready.~~ sustain the human body until the divine
14 Mind is ready to take the case. Divinity is
15 always ready. *Semper paratus* is truth's motto. Hav-
16 ing seen so much suffering from quackery herself, the
17 author desires to keep it out of Christian Science. The
18 two-edged sword of Truth must turn in every direction,
19 to guard "the tree of life."

20 Sin makes deadly thrusts at the Christian Scientist, as
21 ritualism and creed are summoned to give place to higher
22 ^{The panoply} ~~of wisdom.~~ law; but Science will ameliorate mortal mal-
23 ice. The Christianly scientific man reflects
24 the divine law, thus becoming a law unto himself. He
25 does violence to no man, neither is he a false accuser.
26 The Christian Scientist wisely shapes his course, and is
27 honest and consistent in following the leadings of divine
28 Mind. He must practically acknowledge, through heal-
29 ing as well as teaching, that Christ's way is the only
30 one whereby mortals are radically saved from sin and
sickness.

Christianity causes men to turn naturally from matter

to Spirit, as the flower turns from darkness to light. 1
Man then appropriates those things which "eye hath
not seen nor ear heard." Paul and John ^{Advancement by sacrifice.} 3
had a clear apprehension that, as mortal man
achieves no worldly honors except by sacrifice, so he
must gain heavenly riches, by forsaking all worldliness. 6
Then he will have nothing in common with the world-
ling's affections, motives, and aims. Judge not the
future advancement of Christian Science by the steps 9
already taken, lest ye be condemned for failing to take
the first step yourself.

Any attempt to heal mortals with erring mortal 12
mind, instead of resting on the omnipotence of the divine
Mind, must prove abortive. Committing the ^{Dangerous knowledge.} 15
mere process of mental healing to frail mor-
tals, untaught and unrestrained by Christian Science, is
like putting a sharp knife into the hands of a blind man
or a raging maniac, and turning him loose in the crowded 18
streets of a city. Whether animated by malice or ignor-
ance, such a practitioner will work mischief,—and
ignorance is oftentimes more harmful than wilful wicked- 21
ness, because the latter is distrusted, and thwarted in its
incipiency.

To mortal sense Christian Science seems abstract, but 24
the process is simple, and the results are sure if the
Science is understood. The tree must be ^{Certainty of results.} 27
good, which produces good fruit. Guided by
divine Truth, and not guesswork, the *theologus* (that is,
the student—the Christian and scientific expounder—
of the divine law) treats disease with more certain 20
results than any other healer on the globe. The Christian
Scientist should understand and adhere strictly to the

1 rules of divine Metaphysics as laid down in this work, and rest his demonstration on its sure basis.

3 Ontology is defined as "the science of the necessary constituents and relations of all beings," and it underlies

6 ^{Ontology} _{defined.} all metaphysical practice. Our system of

Mind-healing rests on the apprehension of the nature and essence of all being, — on the divine Mind and Love's essential qualities. Its pharmacy is moral, 9 and its medicine is intellectual and spiritual, though used for physical healing ; yet this most fundamental part of metaphysics is the one most difficult to understand and 12 demonstrate, for to the material thought all things are sure to be material, till rectified by Spirit.

Sickness is neither imaginary nor unreal, — that is, 15 to the frightened, false sense of the patient. It is more

^{Mischievious} _{imagination.} than fancy, for it is solid conviction. It is therefore to be dealt with through right

18 apprehension of the Truth of being. If Christian healing is abused by mere smatterers in Science, it becomes a tedious mischief-maker. Instead of scientifically effect- 21 ing a cure, it starts a petty crossfire over every cripple and invalid, buffeting him with the superficial and cold assertion, "nothing ails you."

24 When the Science of Mind was a new revelation to the author, she had to impart, while teaching its grand

^{Author's early} _{instructions.} facts, the hue of spiritual ideas from her

27 own spiritual condition, and to do this orally through the meagre channel afforded by language, and by her manuscript circulated among the students. As 30 former beliefs were gradually expelled from her thought, the teaching became clearer, until finally the shadow of old errors was no longer cast upon divine Science.

I do not maintain that you or I can exist in the flesh 1 without breath, food, and raiment; but I do believe that man is immortal, and that he lives in Spirit, ^{Proof by induction.} 3 not matter. Christian Science must be accepted, at this period, by induction. We admit the whole, because a part is proven, and that part illustrates 6 and proves the entire Principle. Christian Science can be taught only by those who are morally advanced and spiritually endowed; for it is not superficial, nor is it 9 discerned from the standpoint of the human senses. Only by the illumination of the spiritual sense, can the light of understanding be thrown upon this Science, 12 because it reverses the evidence before the material senses, and furnishes the eternal interpretation of God and man. 15

If you believed you were sick should you say, "I am sick"? No. Mortal material sense might answer yes; but these senses do not report the truth of your 18 being. If you commit a crime should you acknowledge to yourself that you are a criminal? Yes. Your responses should differ because of the different effects 21 they produce. To admit that you are sick renders your case less curable; while to recognize your sin aids in destroying it. Both sin and sickness are error; and 24 Truth is their remedy. The truth regarding error is, that error is not true, hence it is unreal. To prove scientifically the unreality of sin you must first see the 27 claim of sin, and then destroy it. Whereas, to prove scientifically that disease is unreal, you must mentally unsee the disease, and then you will not feel it, and it 30 is destroyed.

Systematic teaching, and the student's spiritual growth

1 and experience in practice, are requisite for a thorough comprehension of Christian Science. Some individuals

3 ^{Rapidity of assimilation.} assimilate truth more rapidly than others; but any student who adheres to the divine rules of Christian Science and imbibes the spirit of Christ, 6 can demonstrate Christian Science, cast out error, heal the sick, and add continually to his store of spiritual understanding, potency, enlightenment, and success.

9 If the student goes away to practise Truth's teachings only in part, dividing his interests between God and

12 ^{Divided loyalty.} mammon, and substituting his own views for Truth, he will inevitably reap the error he sows. Whoever would demonstrate the healing of Christian Science must abide strictly by its rules, heed every

15 statement, and advance from the rudiments laid down. There is nothing difficult or toilsome in this task, when the way is pointed out; but self-denial, sincerity, and 18 persistence alone win the prize, as they almost invariably do in every department of life.

Anatomy, when conceived of spiritually, is mental self- 21 knowledge, and consists in the art of dissecting thoughts,

24 ^{Anatomy defined.} in order to discover their quality, quantity, and origin. Are thoughts divine or human? That

27 is the important question. This branch of study is indispensable to the excision of error. The anatomy of Christian Science teaches when and how to probe the self- inflicted wounds of selfishness, malice, envy, and hate. It teaches the control of mad ambition. It unfolds the hallowed influences of unselfishness, philanthropy, spiritual 30 love. It urges the government of the body, both in health and sickness. The Christian Scientist, through understanding mental anatomy, discerns and deals with

the real cause of disease. The material physician gropes 1 among phenomena which fluctuate every instant, under influences not embraced in his diagnosis; and so he may 3 stumble and fall in the darkness.

Teacher and student should also be familiar with the obstetrics taught by this Science. To attend properly 6 the birth of the new child, or divine idea, ^{Scientific} *obstetrica*. you should so detach mortal thought from its material conceptions, that the birth will be natural and 9 safe. Though gathering new energy, an idea should injure none of its useful surroundings, in the travail of spiritual birth. It cannot have within it a single 12 element of error, and should remove properly whatever is offensive. Then would the new idea, conceived and born of Truth and Love, be clad in white garments. 15 Its beginning will be meek, its growth sturdy, and its maturity undecaying. When this new birth takes place, the Christian Science infant is born of the Spirit, and 18 can cause the mother no more suffering. Thus will it always be, when Truth is allowed to fulfil her perfect work.

21

To decide quickly as to the proper treatment of error — whether it be manifested in forms of sickness, sin, or death — is the first step towards destroying 24 it. Our Master treated it through Mind. He ^{Unhesitating} *decision*. never enjoined obedience to the laws of nature, if by that is meant laws of matter, nor did he use drugs. 27 There is a law of God applicable to healing, and it is a spiritual law instead of material. The sick are not healed by inanimate matter or drugs, as they believe 30 they are. Such seeming medical effect or action is of mental procurement.

1 It has been said to the author: "The world is benefited by you, but it feels your influence without seeing
3 ^{Seculsion of} the author. Why do you not make yourself more widely known?" Could her friends know how little time the author has had in which to make herself 6 outwardly known, except through her laborious publications, — and how much time and toil are still required to establish the stately operations of Christian Science, — 9 they would understand why she is so secluded. Others could not take her place, even if willing to do so. She has therefore remained unseen at her post, working for 12 the generations to come, never looking for a present reward.

15 In founding a pathological system of Christianity, she has labored to expound divine Principle, not to exalt personality. The weapons of bigotry, ignorance, envy, and hatred instruct the honest heart, 18 ^{Pure motives and faithfulness.} and they fall before it. "The hireling fleeth, because he is an hireling, and careth not for the sheep." He who would gain popularity or temporary advantages 21 by adulterating Christian Science, and so making it void, deceives himself and imposes on mankind. Falsity has no foundation, it dies of its own weakness. Neither 24 dishonesty nor ignorance ever founded, nor can ever succeed in perverting, a scientific system of ethics, hygiene, and Christ's Christianity.

CHAPTER XIV.

RECAPITULATION.

For precept must be upon precept, precept upon precept ; line upon line, line upon line ; here a little, and there a little. — ISAIAH.

THIS chapter is from the first edition of the author's 1 class-book, copyrighted in 1870. After much labor, and increased spiritual understanding, I revised 3 that treatise for this volume in 1875. Absolute Christian Science pervades its statements, and elucidates scientific metaphysics. The Science of healing is demonstrated 6 on a divine basis.

QUESTIONS AND ANSWERS.

Question. — What is God? 9

Answer. — God is divine Principle, supreme incorporeal Being, Mind, Spirit, Soul, Life, Truth, Love.

Question. — Are these terms synonymous? 12

Answer. — They are. They refer to one absolute God, and nothing else. They are also intended to express the nature, essence, and wholeness of Deity. The attributes of God are justice, mercy, wisdom, goodness, and so on.

Question. — Is there more than one Principle? 18

Answer. — There is not. Principle is divine, one Life,

1 human illusions. If Soul sinned, it would be mortal; for sin is mortality's self, inasmuch as it kills itself.
3 Error must be mortal, being the antipode of Truth, if Truth is immortal. Because Soul is immortal, Soul cannot sin, for sin is not the eternal verity of being.

6 *Question.* — What is the scientific statement of being?
9 *Answer.* — There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All in all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is 12 God, and man is His image and likeness; hence, man is spiritual and not material.

15 *Question.* — What is substance?
18 *Answer.* — That only which is eternal, and incapable of discord and decay. Truth, Life, and Love are substance, as the Scriptures use this word in ^{Spiritual} _{synonyms.} such a text as this, from Hebrews: "The substance of things hoped for, the evidence of things not seen." Spirit — the synonym of Mind, Soul, or 21 God — is substance; that is, the only real substance. The spiritual universe, including man, is a compound, yet individual, idea, reflecting the divine substance of 24 Spirit.

27 *Question.* — What is Life?
27 *Answer.* — Life is divine Principle, Mind, Soul, Spirit, ^{Eternity} _{of Life.} without beginning and without end. Eternity, not time, expresses the thought of Life, and time is no part of eternity. One ceases when the other

is recognized. One is finite ; the other is forever infinite. 1
Life is neither in nor of matter. What is termed matter is unknown to Spirit, which involves in itself all 3
substance and is Life eternal. Matter is a human concept. Life is divine Mind. Life is not limited. Death and finiteness are unknown to Life. If Life ever had a 6
beginning, it would also have an ending.

Question. — What is intelligence ?

Answer. — Intelligence is omniscience, omnipresence, 9
and omnipotence. It is the infinite Mind, the triune
Principle, — or Life, Truth, and Love, — called God.

Question. — What is Mind ?

12

Answer. — The only exterminator of error is the great
truth that God, good, is the only Mind ; and that the
supposititious opposite of Mind — called *devil*, ^{True sense of} _{Infinitude.} 15
or evil — is not Mind, is not truth, but error
without intelligence or truth. There can be but one
Mind, because there is but one God ; and if we claimed 19
no other, and accepted no other, sin would be unknown.
We can have but one Mind, if that one is infinite. We
bury the sense of infinitude, when we admit, although 21
God is infinite, that evil has a place in this infinity :
for it could have no place — where all space is filled with
God — except in Him.

21

We lose the high signification of omnipotence, when
admitting that God, or good, is omnipresent, and has
all-power, yet that there is another power, ^{nameless} 27
named *evil*. This belief, that there is more ~~error~~
than one mind, is as pernicious to divine theology as
are ancient mythology and pagan divinity. With one 29

1 Father, even God, the whole family of man would be
brethren; and with one Mind, and that God, or good,
3 the brotherhood of man would consist of Love and Truth,
and have unity of Principle and spiritual power, which
constitute divine Science. The existence of more than
6 one mind was the basic error of idolatry, which assumed
the loss of spiritual power,—the loss of the spiritual
presence of Life as infinite Truth, without an opposite
9 error,—and the loss of Love as ever present and
universal.

12 Divine Science explains the abstract statement that
there is one Mind only, by the following self-evident

^{The divine standard of perfection.} proposition. If God, or good, is real, then
evil, the opposite of God, is unreal. Then
15 evil can only seem real, by giving reality to
the unreal. The children of God have but one Mind.
How can good lapse into evil, when God, the Mind of
18 man never sins? The standard of perfection was origi-
nally God and man. Has God taken down His own
standard, and has man fallen?

21 God is the creator of man; and the divine Principle
of man remaining perfect, His idea, or reflection,—man,
^{Indestructible} remains perfect. Man is the expression of
24 relationship. God's being. If ever there was a moment
when man expressed not this perfection, he could not
have expressed God; and there would have been a time
27 when Deity was unexpressed, without entity. If man
has lost perfection, he has lost his perfect Principle,
the divine Mind. If man ever existed without this
30 Principle, or Mind, then his existence was a myth.

The relations of God and man, divine Principle and
its idea, are indestructible in Science; and Science

knows no lapse from or return to harmony, but holds 1 the divine order, or spiritual law, to have remained unchanged in its eternal history, wherein God, and 3 all that He creates, are perfect and eternal.

The opposite of Truth, — named *error*, — the opposite of Science, and the evidence before the five corporeal senses, afford no evidence of the grand 6 ^{Celestial} facts of being ; even as these so-called ^{evidence.} senses receive no intimation of the earth's motions or the Science of astronomy, but yield assent thereto on the basis of natural science.

The facts of divine Science should be admitted, 12 although the evidence thereof is not supported by evil, by matter, or by material sense: because the evidence that God and man coexist, is fully sustained by spiritual sense. Man is and forever was God's reflection. God is infinite, therefore ever present, and there is no other power or presence; hence the spirituality of the 18 universe, including man, is the only fact of creation. “Let God be true, but every [material] man a liar.”

Question. — Are doctrines and creeds a benefit to 21 man ?

Answer. — The author subscribed to an orthodox creed in early youth, and tried to adhere to it, until she 24 caught the first gleam of that which interprets God as above mortal view. This sense ^{The test of} experience. rebuked human beliefs, and gave the spiritual import 27 of all that proceeds from the divine Mind, expressed through Science. Since then her highest creed has been divine Science, which, reduced to human apprehension, 30 she has named Christian Science. This Science teaches

1 man that God is the only Life, and this Life is Truth
2 and Love; that God is to be adored, understood, and
3 demonstrated; that divine Truth casts out human error
4 and heals the sick.

5 The way which leads to Christian Science is straight
6 and narrow. God has set his signet to this Science,
7 ^{God's law} making it coordinate with all that is real, and
8 ~~destroys evil.~~ with that only which is harmonious and eter-
9 nal. Sickness, sin, and death, being inharmonious, do
10 not originate in God, nor belong to His government.
11 His law, rightly understood, destroys them. Jesus fur-
12 nished proofs of these statements:

Question. — What is error?

Answer. — Error is a supposition that pleasure and
15 pain — that intelligence, substance, life — are existent
16 in matter. Error is neither Mind, nor one of
^{Evanescent} ~~materiality.~~ its faculties. Mind is Truth. Error is its
17 opposite, a belief without understanding. Error is un-
18 real because untrue, — that which seemeth to be, and is
19 not. If error were true, its truth would be error, and
20 through this we should still lose the standard of Truth.

Question. — Is there no sin?

Answer. — All reality is in God and His creation, har-
24 monious and eternal. That which He created was good,
25 ^{Unrealities} and He made all that was made. Therefore
26 ~~that seem real.~~ the only reality of sin, sickness, or death is
27 the awful fact that unrealities seem real to human be-
28 lief, until God strips off their disguise. They are not
29 true, because God is Truth, and they are not of Him.
30 We learn in Christian Science that all inharmony of

mortal mind or body is erroneous; and error is illusion 1
possessing neither reality nor identity, though seeming
to be real and identical with Truth. 3

The Science of Mind disposes of all evil. Truth, God, is not the father of error. Sin, sickness, and death are to be classified as effects of error. Christ ^{Christ the} 6
came to save sinners. The God-principle is ^{Ideal Truth.}
omnipresent and omnipotent. He is everywhere, and nothing apart from Him is present or has power. Christ 9
is the ideal Truth, that comes to heal sickness and sin, through Christian Science, which attributes all power to God. Jesus is the name of the man who has presented, 12
more than all other men, this idea of God, for he came healing the sick and the sinful, and destroying the power of death. Jesus is the human man, and Christ the divine 15
ideal; hence the duality of Jesus the Christ.

In an age of ecclesiastical despotism, Jesus introduced the teaching and practice of Christianity, affording proof 18
of its Truth and Love; but to reach his ex- ^{Jesus not} 20
ample, — and test its unerring Science accord- ^{God.}
ing to his rule, by healing sickness, sin, and death, — a 21
better understanding of God is required, as being the divine Principle, Love, rather than the personality of 24
the man Jesus.

Jesus established what he said by demonstration, thus making his acts of higher importance than his words. He demonstrated what he taught. This is ^{Jesus not} 27
the Science of Christianity. Jesus proved the ^{understood.}
Principle to be divine, which heals the sick and casts out error. Few however, except his students, understood in 30
the least his teachings, and their glorious proofs, — namely, that Life, Truth, and Love (the Principle of

1 this unacknowledged Science) destroy all error, evil, disease, and death.

3 The reception accorded to Truth in the early Christian era is repeated to-day. Whoever introduces the Science of Christianity will be scoffed at, and scourged 6 ^{Miracles} rejected. with worse cords than those which cut the flesh. To the ignorant age in which it first appears, Science seems a mistake. Hence the misinterpretation 9 and consequent maltreatment which it receives. Christian marvels (and *marvel* is the simple meaning of the Greek word rendered *miracle* in the New Testament) 12 will be misunderstood and misused by many, until the glorious Principle of these marvels is gained.

If sin, sickness, and death are as real as Life, Truth, 15 and Love, then they must all be from the same source, Divine fulfilment. God being their author. Now Jesus came to destroy sin, sickness, and death; yet the 18 Scriptures aver, "I am not come to destroy, but to fulfil." Is it possible, then, to believe that the evils which he lived to destroy are real, or the offspring of 21 the divine will?

Despite the hallowing influence of Truth in the destruction of error, must error still be immortal? Truth 24 ^{Truth de-} spares all that is true. If evil is real, Truth ^{troys falsity.} must make it so; but error, not Truth, is the author of the unreal, for the unreal vanishes, while all 27 that is real is eternal. The apostle says that the mission of Christ was "to destroy the works of the devil." Truth destroys falsity and error, for light and darkness 30 cannot dwell together. Light extinguishes the darkness, and the Scripture declares, "there is no night there." To Truth there is no error; all is Truth. To

Spirit there is no matter; all is Spirit, divine Principle 1 and His idea.

Question. — What is man? 3

Answer. — Man is not matter,— made up of brains, blood, bones, and other material elements. The Scriptures inform us that man was made in the ^{Fleshly fac-}_{tors unreal.} 6 image and likeness of God. Matter is not that likeness. The reflection of Spirit cannot be so unlike Spirit. Man is spiritual and perfect; and because of this, he must be so understood in Christian Science. Man is the idea of divine Principle, not physique. He is the compound idea of God, including all 12 right ideas; the generic term for all that reflects God's image and likeness; the conscious identity of being, as found in Science, where man is the reflection of God, or 15 Mind, and therefore is eternal; that which has no separate mind from God; that which has not a single quality underived from Deity; that which possesses no life, in- 18 telligence, or creative power of his own, but reflects spiritually all that belongs to his Maker.

And God said: “Let us make man in our image, after 21 our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping 24 thing that creepeth upon the earth.”

Man is incapable of sin, sickness, and death, inasmuch as he derives his essence from God, and possesses not a 27 single original, or underived, power. Hence the real man cannot depart from holiness; ^{Man un-}_{fallen.} nor can God, by whom man was evolved, engender the 30 capacity or freedom to sin. A mortal sinner is not

1 God's man, for the offspring of God cannot be evil. Mortals are the counterfeits of immortals. They are the
3 children of the wicked one, or the one evil, which declares that man begins as a material embryo. In divine Science, God and the real man are inseparable, as Principle and
6 its idea.

Error, urged to its final limits, will be self-destroyed. It will cease to claim that soul is in body, that life and
9 ^{Mortals are} ~~not immortals.~~ intelligence are in matter, and that this mat-
12 ter is man. God is the Principle of man, and man is the idea of God. Hence man is not mortal nor material. Mortals will disappear, and immortals, or the children of God, will appear as the only and eternal verities of man. Mortals are not fallen children of God.
15 They never had a perfect state of being, which may subsequently be regained. They were, from the beginning of mortal history, conceived in sin and brought forth in
18 iniquity. Mortality is finally swallowed up in immortality. Sin, sickness, and death must disappear, to give place to the facts which belong to immortal man.
21 Learn this, O mortal, and earnestly seek the spiritual status of man, which is outside of all material selfhood.
24 ^{Imperishable identity.} Remember that the Scriptures say of mortal man: "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof
27 shall know it no more."

When speaking of God's children, not the children of men, Jesus said, "The kingdom of God is within you;"
30 ^{The kingdom} ~~within.~~ that is, Truth and Love reign in the real man, showing that man in His image is un fallen and eternal. Jesus beheld in Science the perfect man,

who appeared to him, where sinning mortal man appears 1 to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the 3 sick. Thus Jesus taught that the kingdom of God is intact, universal, and man is pure, and holy. Man is not a material habitation for Spirit; he is himself spiritual. 6 Soul, being Spirit, is seen in nothing imperfect, or material.

Whatever is material is mortal. To the five corporeal 9 senses, man appears to be matter and mind united; but Christian Science reveals him as the idea of God, and declares the corporeal senses to be ^{Material} _{body never} 12 God's idea. mortal and erring illusions. Divine Science shows it to be impossible that a material body, though interwoven with matter's highest stratum, mortal mind, 15 should be man, the genuine and perfect man, — the immortal idea of being, indestructible and eternal. Were it otherwise, man would be annihilated. 18

Question. — What are body and Soul?

Answer. — Identity is the reflection of Spirit, in multifarious forms of this living Principle. A material 21 body with a soul inside of it is a mortal belief, “dust to dust.” Soul is the ^{Reflection} _{of Spirit.} 22 substance, Life, and intelligence of man, individualized, 24 but not in matter, and can never be reflected in anything inferior to Spirit.

Man is the expression of God, Soul. The Indians 27 caught some glimpses of the underlying reality, as when they called a certain beautiful lake “the smile of the Great Spirit.” Separated 28 from man, who expresses Soul, Spirit would be a ^{Man insep-} _{arable from} _{Spirit.}

1 nonentity. Man, divorced from Spirit, would lose his entity ; but there is, there can be, no such division, for 3 man is coexistent with God, and God is Spirit.

What evidence have you of Soul or immortality within mortality ? Even according to the teachings of natural 6 ^{A vacant} science, man has never beheld Spirit, or Soul, ^{domicile.} leaving a body or entering it. What evidence is there in support of such a theory of indwelling spirit, 9 except the evidence of mortal belief ? What would be thought of the declaration that a house was inhabited, and by a certain kind of persons, when no such people 12 were ever seen to go in or come out, or were even visible through the windows ? Who can see a soul in the body ?

Question.— Do not brains think and nerves feel ? and 15 is there no intelligence in matter ?

Answer.— No, not if God be true, and mortal man a liar. The assertion is erroneous, that there can be pain 18 ^{Harmonious} or pleasure in matter. That body is most ^{functions.} harmonious in which the discharge of its natural functions is least noticeable. How can intelligence 21 dwell in matter when matter is non-intelligent, and brain-lobes cannot think ? Matter cannot perform the functions of Mind. Error says, “ I am man ; ” but this belief is mortal and far from actual. From beginning to end whatever is mortal is composed of material human beliefs, and of nothing else. Only that is real which reflects God. 27 Man is not in matter, nor of it. He is the image and likeness, the idea, or reflection, of Spirit ; and Spirit cannot be reflected by matter, mortality, or sin. 30 ^{Immortal} ^{birthright.} *Mortal man* is really a self-contradictory phrase, for man is not mortal, “ neither indeed can be, ”

but immortal. If a child is the offspring of physical 1
sense, and not of Soul, it must have a material, not a
spiritual origin. With what truth, then, could the Scrip-
tural rejoicing be uttered by any mother, “ I have gotten
a man from the Lord ”? On the contrary, if aught comes
from God, it cannot be mortal and material; it must be 6
immortal and spiritual.

Matter is neither self-existent, nor a product of Spirit.
An image of mortal thought, reflected on the retina, is all 9
the eye beholds. Matter cannot, of itself, see,
feel, hear, taste, or smell. It is not self-cog-
nizant, — cannot feel itself, see itself, or un-
derstand itself. Take away mortal mind, which consti-
tutes matter’s supposed selfhood, and matter can take
no cognizance of matter. Does ever that which we 15
call dead see, hear, feel, or use any of the physical
senses?

“ In the beginning God created the heaven and the 18
earth. And the earth was without form, and void; and
darkness was upon the face of the deep.” (Genesis i. 1, 2.) In the vast forever, in the 21
Science and Truth of being, the only facts are Spirit and
its innumerable creations. Darkness and chaos are the
imaginary opposites of light, understanding, and eternal 24
harmony, and are the elements of nothingness, or matter,
in other words, mortal mind.

We admit that black is not a color, because it reflects 27
no light. So evil should be denied identity or power,
because it has none of the divine hues. Paul says: “ For the invisible things of Him, from 28
the creation of the world, are clearly seen, being under-
stood by the things that are made.” (Romans i. 20.)

Matter’s
supposed
selfhood.

12

chaos and
darkness.

21

Spiritual
reflection.

28

1 When the substance of Spirit appears in Christian Science, the nothingness of matter is recognized. Where
3 the Spirit of God is, and there is no place where God is
not, evil becomes nothing,— the opposite of the some-
thing of Spirit. If there is no spiritual reflection, then
6 there remains only the darkness of vacuity, and not a
trace of heavenly tints.

9 Nerves are parts of a belief that there is sensation in
matter, whereas matter is devoid of sensation. Con-
12 ^{Harmony} _{from Spirit.}sciousness, as well as action, is governed by
Mind,— is in God, the origin and governor of
15 all that Science reveals. Material sense has its realm
apart from Science, in the unreal. Harmonious action
proceeds from Spirit, God. Inharmony has no Principle.
18 Its action is erroneous, and presupposes man to be in
matter. It makes matter the cause as well as the effect
of intelligence, or Soul, thus attempting to separate
Mind from God.

21 ^{Evil non-}_{existent.} Man is not God, and God is not man. Again, God,
or good, could never make men capable of sin. It is
the opposite of good — that is, evil — which
24 seems to make men capable of wrong. Hence,
evil is but an illusion, and error has no real basis. It
27 is a false belief. God is not the author of evil. The
supposititious parent of evil is a lie.

27 The Bible declares: "All things were made by Him
made that was made." This is the eternal
30 ^{Vapor and} _{nothingness.} verity of divine Science. If sin, sickness, and
death were understood as nothingness, they would disap-
pear. As vapor which melts before the sun, evil would
vanish before the reality of good. One must hide the

other. How important, then, to choose good as the 1 reality! Man is tributary to God, Spirit, and to nothing else. God's being is infinity, freedom, harmony, and 3 boundless bliss. "Where the Spirit of the Lord is, there is liberty." Like the archpriests of yore, man is free "to enter into the holiest," — the realm of God. 6

Material sense never helps mortals to understand Spirit, God. Through spiritual sense only, man comprehends and loves Deity. The various contradic- 9 tions of the Science of Mind, by the material ^{The fruit} ~~forbidden~~ senses, do not change the unseen Truth, which remains forever intact. The forbidden fruit of knowledge, against 12 which wisdom warned man, is the testimony of matter, declaring existence to be at the mercy of death, and good and evil to be capable of commingling. This is the 15 significance of the Scripture concerning this "tree of the knowledge of good and evil," — this growth of material belief, whereof it was said: "In the day that thou eatest 18 thereof thou shalt surely die." Human hypotheses first assume the reality of sickness, sin, and death; and then assume the necessity of these evils, because of their 21 admitted actuality. These human verdicts are the procurers of all discord.

If Soul sins, it must be mortal. Sin has the elements 24 of self-destruction. It cannot sustain itself. If sin is supported, God must uphold it; and this is impossible, since Truth cannot support error. ^{Sense and} ~~pure~~ Soul. 27 Soul is the divine Principle of man, and never sins. Hence the immortality of Soul. In Science we learn it is material sense, not Soul, which sins; and it will 30 be found that it is the sense of sin which is lost, and not a sinful soul. When reading the Scriptures, the

1 substitution of the word *sense* for *soul*, gives the exact meaning in a majority of cases.
3 Human thought has adulterated the meaning of the word *soul*, through the hypothesis that soul is both an
6 ^{Soul} _{defined.} evil and a good intelligence, resident in mat-
ter. The proper use of the word *soul* can always be gained by substituting the word *God*, where the deific meaning is required. In other cases, use the
9 word *sense*, and you have the scientific signification. As used in Christian Science, Soul is properly the synonym
of Spirit, or God; but out of Science, soul is identical
12 with sense or sensation.

Question.—Is it important to understand these explanations, in order to heal the sick?

15 *Answer.*—It is, since Christ is “the way,” and the Truth casting out all error. Jesus called himself “the
Sonship of Jesus. Son of man,” but not the son of Joseph. As
18 woman is but a species of the genera, he was literally the Son of Man. Jesus was the highest human concept of the perfect man. He was inseparable from
21 Christ, the Messiah,—the divine idea of God, outside the flesh. This enabled him to demonstrate his control over matter. Angels announced to the Wisemen of old
24 this dual appearing, and they whisper it, through faith, to the hungering heart in every age.

Sickness is part of the error which Truth casts out.
27 Error will not expel error. Christian Science is the law
Sickness erroneous. of Truth, which heals the sick on the basis of the one Mind, or God. It can heal in no other
30 way, since the human, mortal mind is not a healer, but creates the belief in disease.

Here comes in the question, How do drugs, hygiene, and animal magnetism heal? It may be affirmed that they do not heal, but only relieve suffering temporarily, exchanging one disease for another. We classify disease as error, which nothing but Truth, or Mind, can heal; and this Mind must be divine, not human. Mind transcends all other power, and will ultimately supersede all other means in healing. In order to heal by Science, you must not be ignorant of its moral and spiritual demands, nor disobey them. Moral ignorance, or sin, affects your demonstration, and hinders its approach to the standard in Christian Science. 13

After the author's sacred discovery, she affixed the name "Science" to Christianity, the name "error" to corporeal sense, and the name "substance" to Mind. Science has called the world to battle over this issue and its demonstration, healing the sick, destroying error, and revealing the universal harmony. To those natural Christian Scientists, the ancient worthies, and to Christ Jesus, God certainly revealed its spirit, if not the absolute letter. 21

Because the Science of Mind seems to bring into dis-honor the ordinary scientific schools, wrestling with material observations alone, this Science has met with opposition; but if any system honors God, it ought to receive aid, not opposition, from all thinking people. And Christian Science does honor God, as no other theory honors Him; and it does this in the way of His appointing, by doing many wonderful works through the divine name and nature. One must fulfil one's mission without timidity or dissimulation, for, to be well done, the work must be done unselfishly. 27 30

True healing
transcendent.

Terms
adopted by
the author.

Science
the way.

1 Christianity will never be based on a divine Principle, and so found to be unerring, until its absolute Science is 8 reached. When this is accomplished, neither pride, prejudice, bigotry, nor envy can wash away its foundation, for it is built upon the rock, Christ.

6 *Question.* — Does Christian Science, or metaphysical healing, include medication, hygiene, mesmerism, hypnotism, theosophy, or mediumship?

9 *Answer.* — Not one of them is included in it. The supposed laws of matter yield to the law of Mind, in 12 ^{Mindless} methods. divine Science. What are termed natural science and material laws are the objective states of mortal mind. The physical universe expresses the conscious and unconscious thoughts of mortals.

15 Physical force and mortal mind are one. Drugs and hygiene oppose the supremacy of the divine Mind. Drugs and inert matter are unconscious, mindless. Certain 18 results, supposed to proceed from them, are really caused by that faith in them which the false human consciousness is educated to feel.

21 Mesmerism is mortal, material illusion. Animal magnetism is the voluntary or involuntary action of error in 24 ^{Animal mag.} _{netism error.} all its forms, and is the human antipode of divine Science. Science must triumph over material sense, and Truth over error, thus putting an end to the hypotheses involved in all false theories and 27 practices.

Question. — Is not materiality the concomitant of spirituality, and is not material sense a necessary preliminary to the understanding and expression of Spirit?

Answer.— If error is necessary to define or reveal 1 Truth, the answer is Yes ; but not otherwise. *Material sense* is an absurd phrase, for matter has no 8 sensation. Science declares that Mind sees, ^{Error only} ^{ephemeral.} hears, feels, speaks, and not matter. Whatever contradicts this statement is the false sense, which ever betrays 6 mortals into sickness, sin, and death. If the unimportant and evil appear, only soon to disappear because of their uselessness or their iniquity, then these ephemeral 9 views of error ought to be obliterated by Truth. Why malign Christian Science, for instructing mortals how to make sin, disease, and death appear more and more 12 unreal ?

Emerge gently from matter into Spirit. Think not to thwart the spiritual ultimate of all things ; but come 15 naturally into Spirit, through better health and ^{Scientific} ^{translations.} morals, and as the result of spiritual growth. Not death, but the understanding of Life, makes man 18 immortal. The belief that life can be in matter, or soul in body, and that man springs from dust or from an egg, is the result of the mortal error which Christ, or 21 Truth, destroys, — by fulfilling the spiritual law of being, wherein man is perfect, even as the “Father which is in heaven is perfect.” If thought yields its dominion 24 to other powers, it cannot outline in the body its own beautiful images, but effaces them, and delineates foreign agents, called disease and sin. 27

The heathen gods of mythology controlled war and agriculture as much as nerves control sensation, or muscles measure strength. To say that strength can 30 be in matter, is like saying the power can be ^{Material} ^{beliefs.} in the lever. The notion of any life or intelligence

1 in matter is without foundation in fact, and you can
have no faith in falsehood when you have learned its
3 true nature.

Suppose one accident happens to the eye, another
to the ear, and so on, until every corporeal sense is
6 ^{Sense ver-}
_{sus Soul.} quenched. What is man's remedy? To die,
that he may regain these senses? Even then
he must gain spiritual understanding and spiritual sense,
9 in order to possess immortal consciousness. Earth's pre-
paratory school must be improved to the utmost. Really,
man never dies. The belief that he dies will not establish
12 his scientific harmony. Death is not the result of Truth,
but of error, and one error will not correct another.

Jesus proved, by the prints of the nails, that his body
15 was the same immediately after death as before. If
^{Death}
_{an error.} death restores sight, sound, and strength to
man, then death is not an enemy but a better
18 friend than Life. Alas for the blindness of belief, which
makes harmony conditional upon death and matter, yet
supposes Mind unable to produce harmony! So long as
21 this error of belief remains, mortals will continue mortal
in belief, subject to chance and change.

Sight, hearing, — all the spiritual senses of man, —
24 are eternal. They cannot be lost. Their reality and
^{Permanent}
_{sensibility.} immortality are in Spirit and understanding,
not in matter. Hence their permanence. If
27 this were not so, man would be speedily annihilated.
If the five corporeal senses were the medium through
20 which to understand God, then palsy, blindness, and
deafness would place man in a terrible situation, where
he would be like those “having no hope, and without
God in the world;” but, as a matter of fact, these

calamities often drive mortals to seek and find a higher 1 sense of happiness and existence.

Life is deathless. Life is the origin and ultimate of 3 man, never attainable through death, but gained by walking in the pathway of Truth, both before and after that which is called death. There ^{Exercise of Mind-faculties.} 6 is more Christianity in seeing and hearing spiritually than materially. There is more Science in the perpetual exercise of the Mind-faculties than in their 9 loss. Lost they cannot be, while Mind remains. The apprehension of this gave sight to the blind and hearing to the deaf centuries ago, and will repeat the wonder. 12

Question. — You speak of belief. Who or what is it that believes?

Answer. — Spirit is all-knowing; this precludes the 15 need of believing. Matter cannot believe, but Mind understands. The body cannot believe. The ^{Understanding} _{versus belief.} 18 believer and belief are one, and are mortal. Christian evidence is founded on Science, or demonstrable Truth, flowing from immortal Mind; and there is really no such thing as *mortal* mind. Mere belief is 21 blindness, without Principle wherefrom to explain the reason of its hope. The belief is erroneous that life is sentient and intelligent matter. 24

The Apostle James said, “Show me thy faith without thy works, and I will show thee my faith by my works.” The understanding that Life is God, Spirit, lengthens 27 our days by strengthening our trust in the deathless reality of Life, its almighty and immortality.

This faith relies upon an understood Principle. This 20 Principle makes whole the diseased, and brings out the

1 enduring and harmonious phases of things. The result
of our teachings is their sufficient confirmation. When,
3 ^{Confirmation} on the strength of these instructions, you
by healing. are able to banish a severe malady, the cure
shows that you understand this teaching, and get the
6 blessing of Truth.

The Hebrew and Greek words, often translated *belief*,
differ somewhat in meaning from that conveyed by the
9 ^{Belief and} English verb *believe*, and so their derivatives
firm trust. have more the significance of faith, under-
standing, trust, constancy, firmness. Hence the Scrip-
12 tures often appear, in our common version, to approve
and endorse belief, when they mean to enforce the ne-
cessity of understanding.

15 *Question.* — Do the five corporeal senses constitute
man?

Answer. — Christian Science sustains, with immortal
18 proof, the impossibility of any material sense, and defines
these so-called senses as *mortal beliefs*, whose
^{All faculties}_{from Mind.} testimony can neither be true of man nor of
21 his Maker. The corporeal senses can take no cognizance
of spiritual reality and immortality. Nerves have no
more sensation, apart from what belief bestows upon
24 them, than the fibres of a plant. Mind alone possesses
all faculties, perception and comprehension; therefore
mental endowments are not at the mercy of organization
27 and decomposition. Otherwise the very worms could
unfashion man. If it were possible for the real senses
of man to be injured, Soul could reproduce them in
30 all their perfection; but they cannot be disturbed or
destroyed, since they exist as immortal Mind, not matter.

The less mind there is manifested in matter, the 1 better. When the unthinking lobster loses his claw, it grows again. If the Science of Life were ^{Possibilities of Life.} 3 understood, it would be found that the senses of Mind are never lost, and that matter has no sensation. Then the human limb would be replaced as readily as 6 the lobster's claw, — not with an artificial limb, but with the genuine one. Any hypothesis which supposes life to be in matter, is an educated belief. In infancy this 9 belief is not equal to guiding the hand to the mouth; and as existence goes on, this belief goes out and yields to the reality of everlasting Life. 12

Corporeal sense defrauds, lies, cheats, — will break all the commands of the Mosaic Decalogue, to meet its own demands. How then can this sense be the ^{Decalogue} 15 channel of blessings or of understanding to ^{disregarded.} man? How can man, reflecting God, be dependent on such material senses for knowing, hearing, seeing? Who 18 dare say that the senses of man can be at one time the medium for serving sin, and at another for communion with God? An affirmative reply would contradict the 21 Scripture, for the same fountain sendeth not forth sweet waters and bitter.

The corporeal senses are the only source of evil or 24 error. Christian Science shows them to be false; since matter has no sensation, and no organic construction can give it hearing and sight, or ^{Organic construction} 27 ^{valueless.} make it the medium of Mind. Outside the material sense of things, all is harmony. A wrong sense of God, man, and creation is *non-sense*, or want of sense. 30 Mortal belief would have the material senses sometimes good and sometimes bad. It assures mortals that there

1 is real pleasure in sin; but the grand truths of Christian Science dispute this error.

3 Will-power is but a product of belief, and this belief commits depredations on harmony. Human will is an animal propensity, not a faculty of Soul.

6 Will-power an animal propensity. Hence it cannot govern man aright. Christian Science reveals Truth and Love as the motive-powers of man. Will—blind, stubborn, and headlong — cooperates with appetite and passion. Thence arises its evil. Thence also comes its final powerlessness, since all power belongs to God, good.

12 The Science of Mind needs to be understood. Until it is understood, mortals are more or less deprived of

Theories helpless. Truth. Human theories are helpless to make man harmonious or immortal; since he is so already, according to Christian Science. Our only need is to find this out, and reduce to practice the divine 18 Principle of original man.

“Quench not the Spirit. Despise not prophesying.” Human belief — or knowledge gained from the so-called

21 True nature and origin. material senses — would, by fair logic, annihilate man, along with the dissolving elements of clay. The scientifically Christian explanations of the 24 nature and origin of man destroy all material sense with immortal testimony. This gives place to the spiritual sense of being which can be obtained from no other 27 source.

Sleep and mesmerism explain the mythical nature of material sense. Sleep shows material sense as either

80 Sleep and illusion. oblivion or nothingness, as illusion or dream. Under the mesmeric illusion of belief, a man will think that he is freezing when he is warm, and

swimming, when he is on dry land. Needle-thrusts 1 will not hurt him. A delicious perfume will seem intolerable. Animal magnetism thus uncovers material 3 sense, and shows it to be a belief without actual foundation. Change the belief, and the sensation changes. Destroy a belief, and the sensation disappears. 6

Material man is made up of involuntary and voluntary error, of a negative right and a positive wrong, — the latter calling itself right. Spiritual man is never wrong. He is the likeness of his Maker. Matter cannot connect mortals with the true origin and facts of being, in which all must end. 12 It is only by acknowledging the supremacy of Spirit, which annuls the claims of matter, that mortals can lay off mortality, and find the indissoluble spiritual link 18 which establishes man forever in the divine likeness, inseparable from his creator.

The belief that matter and mind are one, that matter 18 is awake at one time and asleep at another, sometimes presenting no appearance of mind, this belief culminates in another belief, — namely, that man dies. Science reveals material man as a dream at all times, and as never the real being. The dream or belief goes on, while our eyes are closed or open. In 24 sleep, memory and consciousness are lost from the body, whence they wander whither they will, with their own apparently separate embodiment. 27

Awake, we dream of the pains and pleasures of matter. Who will say, even though not understanding Christian Science, that this dream — rather than the dreamer — may not be mortal man? 30 Who can rationally say otherwise, when the dream

Man linked
with Spirit. 9

Material man
as a dream. 21

Spiritual ex-
istence the
one fact. 30

1 leaves mortal man intact in body and thought, but the
so-called dreamer is unconscious? For right reasoning
3 there should be but one fact before the thought,
namely, spiritual existence. Really there is no other
existence, since Life cannot be united to its opposite,
6 mortality.

Being is holiness, harmony, immortality. It is already
proved that a knowledge of this, even in small degree,
9 ^{Mind one} and all. will uplift the physical and moral standard of
mortals, will increase longevity, will purify
and elevate character. Thus progress finally destroys all
12 error, and brings immortality to light. We know that
a statement proved to be good must be correct. New
thoughts are constantly obtaining the floor. These two
15 opposite theories — that all is matter, or that all is
Mind — will dispute the ground, until one is acknowledg-
ed to be the victor. Discussing his campaign,
18 General Grant said: "I propose to fight it out on this
line, if it takes all summer." Science says: All is
Mind and Mind's idea. You must fight it out on this
21 line. Matter can afford you no aid.

The notion that mind and matter commingle, in the
human illusion as to sin, sickness, and death, must even-
24 ^{Scientific} ultimatum. tually submit to the Science of Mind, which
denies this notion. *God is Mind, and God
is All; hence all is Mind.* On this statement rests the
27 Science of being; and its Principle is divine, demon-
strating harmony and immortality.

The conservative theory, so long believed, is that there
30 are two factors, matter and mind, uniting on some im-
possible basis. This theory would keep truth and error
always at war. Victory would perch on neither banner.

On the other hand, Christian Science speedily shows 1
Truth to be triumphant. To corporeal sense the sun
appears to rise and set, and the earth to stand 3
still; but Science contradicts this, and ex- ^{victory} for Truth.
plains the solar system as working on a different plan.
All the evidences of physical sense, or of the knowledge 6
obtained thereby, must yield to Science, to the immortal
sense of things.

Question. — Will you explain sickness, and show how 9
it is to be healed?

Answer. — The method of Christian Science Mind-
healing is touched upon in a previous chapter entitled 12
Christian Science Practice. A full answer to the above question involves teaching, which 15
enables the healer to demonstrate the Principle and rule of Christian Science or metaphysical healing.

Mind must be found superior to all the beliefs of the
five corporeal senses, and able to destroy all ills. Sick- 18
ness is a belief, to be annihilated by the divine Mind. Disease is an experience of mortal 21
mind. It is fear made manifest on the body. Divine Science takes away this physical sense of discord, just
as it removes a sense of moral or mental inharmony. That man is material, and that matter suffers, — these 24
propositions can only seem perfectly real and natural in dreams. Every sense of soul in matter is but a dream,
and not the reality of being. 27

If Jesus could waken Lazarus from the dream of
death, this proves that the Christ can improve on a lost
sense. Who shall dare to doubt this consummate test 30
of the power and willingness of divine Mind to hold man

1 forever intact, in a perfect state, and to govern his entire action? Jesus said, "Destroy this temple [body], and
3 in three days I [Mind] will raise it up;" and so he did, for tired humanity's reassurance.

Is it not a species of infidelity, to believe that so great
6 a work as the Messiah's was done for himself,— or for
^{Inexhaustible divine Love.} God, who needed no help from Jesus' example, to preserve the eternal harmony? But
9 mortals did need this help, and he pointed the way for them. Divine Love always has met, and always will meet, every human need. It is not well to imagine that
12 Jesus demonstrated the divine power to heal only for a select number, or for a limited period of time; since to all mankind, and in every hour, Deity supplies all good.

15 The miracle of divine grace is no miracle to Love. Jesus demonstrated the inability of corporeality, as well
^{Reason and Science.} as the infinite ability of Spirit, thus helping
18 feeble human sense to flee from its own convictions, and seek safety in divine Science. Reason, rightly directed, serves to correct the errors of corporeal
21 sense; but while the spell of belief remains unbroken, sin, sickness, and death will seem real (even as the experiences of the sleeping dream seem real) until the
24 Science of man's eternal harmony breaks this illusion with its own unbroken reality.

Which of these two testimonies concerning man are
27 you ready to accept? One is the mortal evidence, changing, dying, unreal. The other is the eternal and real testimony, bearing Truth's signet, its lap piled high
80 with immortal fruits.

Our Master cast out devils and healed the sick. It should be said of his followers also, that they cast evil

out of themselves and others, and heal the sick. God 1
will heal the sick through man, whenever man is
governed by God. Truth casts out error ^{Followers} 3
now, as surely as it did eighteen centuries ago. ^{of Jesus.}

All of Truth is not understood; hence its healing power
is not fully demonstrated. 6

If sickness is true, or the idea of Truth, you cannot
destroy it, and it would be absurd to attempt it. Then
classify sickness and error as our Master did, ^{Destruction} 9
when he spoke of the woman, "whom Satan ^{of all evil.}"
hath bound;" and find a sovereign antidote for error,
in the life-giving power of Truth acting on human belief, 12
a power which opens the prison doors to such as are
bound, and sets the captive free physically and morally.

When the illusion of sickness or sin tempts you, cling 15
steadfastly to God and His idea. Allow nothing but His
likeness to abide in your thought. Let neither ^{Steadfast and} 18
fear nor doubt overshadow your clear sense ^{calm trust.}
and calm trust, that the recognition of life harmonious
— as Life eternally is — can destroy any painful sense
of, or belief in, that which Life is not. Let Christian 21
Science instead of corporeal sense, support your under-
standing of being, and this understanding will supplant
error with Truth, replace mortality with immortality and 24
silence discord with harmony.

Question. — How can I progress most rapidly in the
understanding of Christian Science? 27

Answer. — Study thoroughly the letter, and imbibe the
Spirit. Adhere to its divine Principle, and ^{Rudiments} 30
follow its behests, abiding steadfastly in ^{and growth.} wis-
dom, Truth, and Love. In the Science of Mind, you will

1 soon ascertain that error cannot destroy error. You will
also learn that in Science there is no transfer of mental
3 suggestions from one mortal to another; for there is but
one Mind, and this omnipotent Mind is reflected and
governs the entire universe. You will learn that in
6 Christian Science the first duty is to obey one God, to
have one Mind, and to love one another.

That Life is God we all must learn. Ask yourself:
9 Am I living the life that approaches the supreme
Condition of progress. good? Am I demonstrating the healing
power of Truth and Love? If so, then
12 the way will grow brighter "unto the perfect day."
Your fruits will prove what the understanding of
• God brings to man. Hold perpetually this thought,—
15 that it is the spiritual idea, the Holy Ghost or Christ,
which enables you to demonstrate, with scientific cer-
tainty, the rule of healing, based upon its divine Prin-
18 ciple, Love, underlying, overlying, and encompassing all
true being.

"The sting of death is sin; and the strength of sin is
21 the law,"—the law of mortal belief, at war with the
Triumph over death. facts of immortal Life,—even with the spiri-
tual law which says to the grave, "Where is
24 thy victory?" but "when this corruptible shall have
put on incorruption, and this mortal shall have put on
immortality, then shall be brought to pass the saying
27 that is written, death is swallowed up in victory."

Question.—Have Christian Scientists any religious creed?

30 *Answer.*—They have not, if by the term we mean doctrinal beliefs. The following is a brief exposition of

the important points, or religious tenets, of Christian 1
Science: —

1. As adherents of Truth, we take the inspired Word 3
of the Bible as our sufficient guide to eternal Life.

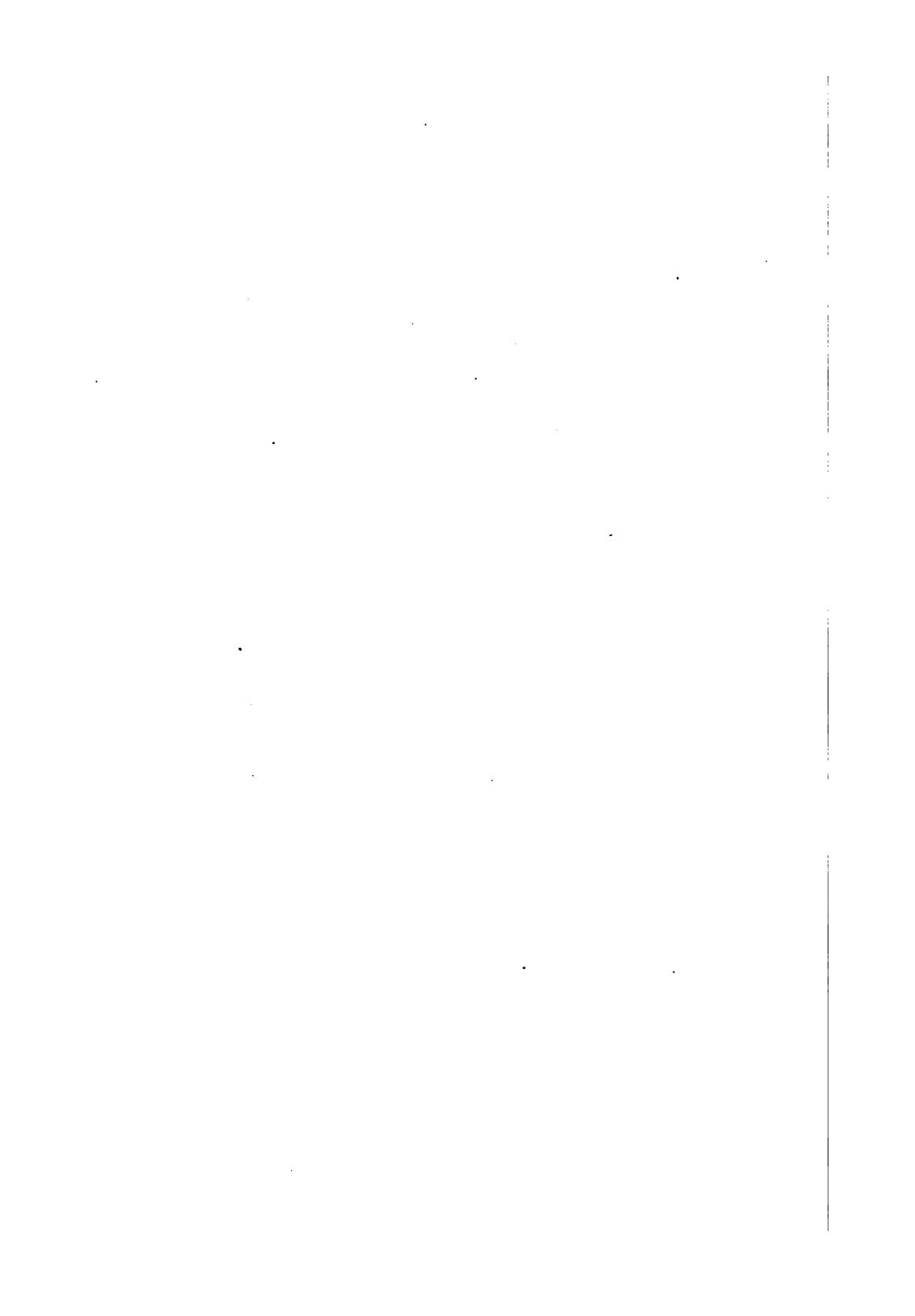
2. We acknowledge and adore one supreme and 6
infinite God; — we acknowledge one Christ — His Son
Christ Jesus; the Holy Ghost or divine Comforter;
and man as His image and likeness.

3. We acknowledge God's forgiveness of sin in the 9
destruction of sin, and the spiritual understanding that
evil is unreal, hence not eternal. But the belief in sin
is punished, so long as it lasts. 12

4. We acknowledge Jesus' atonement as the evi-
dence of divine, efficacious Love, unfolding man's unity
with God through Christ Jesus the Wayshower. 15

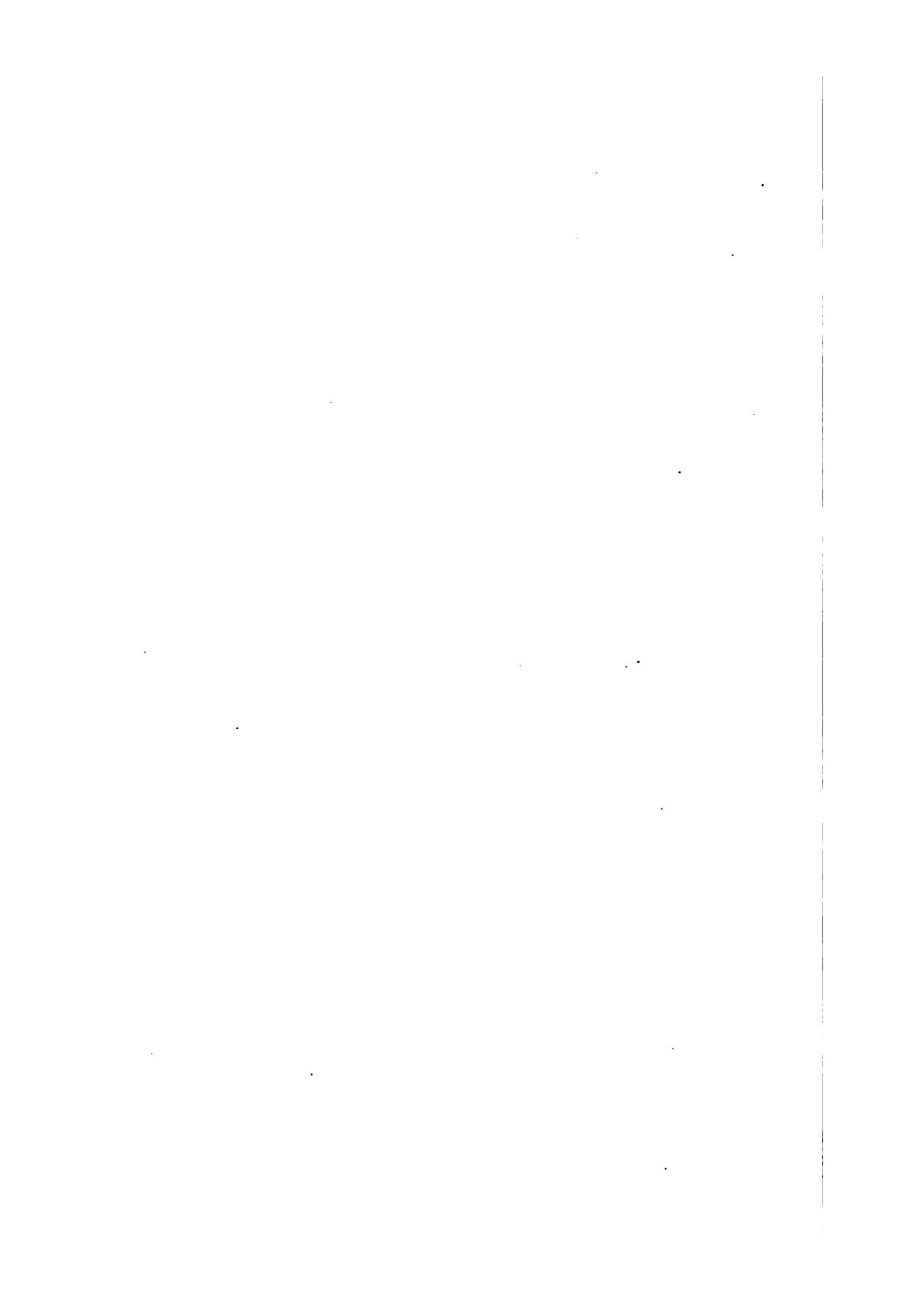
5. We acknowledge that man is saved through Christ,
through Truth, Life, and Love as demonstrated by the
Galilean Prophet in the healing of the sick and the over- 18
coming of sin and death. Also, that the crucifixion of
Jesus and his resurrection served to elevate faith and
understanding to perceive eternal Life — the allness of 21
Spirit and the nothingness of matter.

6. We solemnly promise to strive, watch, and pray
for that Mind to be in us which was also in Christ 24
Jesus; to love one another; and to be meek, merciful,
just, and pure.



KEY TO THE SCRIPTURES.

These things saith He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it. — REVELATION.



CHAPTER XV.

GENESIS.

And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty; but by my name Jehovah was I not known to them.—EXODUS.

All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men.—JOHN.

SCIENTIFIC interpretation of the Scriptures properly begins with the beginning of the Old Testament, — chiefly because the spiritual import of the Word, in its earliest articulations, often seems so smothered by the immediate context as to require explication; whereas the New Testament narratives are clearer, and come nearer the heart. Jesus illumines them, showing the poverty of mortal existence, but richly recompensing human want and woe with spiritual gain. The incarnation of Truth, that amplification of wonder and glory which angels only could whisper, and God illustrated in light and harmony, is consonant with ever-present Love. So-called mystery and miracle, which subserve the end of natural goodness, are explained by that Love for whose rest the weary ones sigh, when needing something more native to their immortal cravings than the history of perpetual evil.

1 A second necessity for beginning with Genesis is this, — that the living and real prelude of the elder Scriptures

3 ^{Spiritual} _{overture.} is so brief that it would almost seem, from the preponderance of unreality in the whole narrative, as if reality did not predominate over the unreal,

6 the light side over the dark, the straight line of Spirit over the mortal deviations and inverted images of the creator and His creation.

9 Spiritually followed, the book of Genesis is the history of the untrue image of God, named a sinful mortal. This

12 ^{Deflection} _{of being.} deflection of being, rightly viewed, serves to suggest the proper reflection of God, and the spiritual actuality of man, as given in the first chapter of Genesis. When the crude forms of human thought

15 take on higher symbols and significations, the scientifically Christian views of the universe will appear, illuminating time with the glory of eternity.

18 In the following exegesis, each text is followed by its spiritual interpretation, according to the teachings of Christian Science.

21

EXEGESIS.

Genesis i. 1. In the beginning God created the heaven and the earth.

24 The infinite hath no beginning. This word *beginning* is employed to signify *the only*, — that is, the eternal verity and unity of God and man, including

27 ^{Ideas and} _{identities.} the universe. The creative Principle — Life, Truth, and Love — is God. The universe reflects Him. There is but one creator and one creation. This crea-

tion consists of the unfolding of spiritual ideas and their 1 identities, which are embraced in the infinite Mind, and forever reflected. These ideas range from the infinitesimal to infinity, and the highest ideas are the sons and daughters of God. 3

Genesis i. 2. And the earth was without form, and void; 6 and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

The divine Principle and idea constitute spiritual 9 harmony,—heaven and eternity. In the universe of Truth, matter is unknown. No supposition of error enters there. Divine Science, the ^{spiritual} _{harmony.} 12 Word of God, saith to the darkness upon the face of error, “God is All-in-all;” and the light of ever-present Love illuminates the universe. Hence the eternal wonder, 15 — that infinite space is peopled with God’s ideas, reflecting Him in countless spiritual forms.

Genesis i. 3. And God said, Let there be light: and 18 there was light.

Immortal and divine Mind presents the idea of God: first, in light; second, in reflection; third, in spiritual 21 and immortal forms of beauty and goodness; but this Mind creates no element or symbol of ^{Mind’s idea} _{faultless.} 24 discord and decay. God creates neither erring thought, mortal life, mutable truth, nor variable love.

Genesis i. 4. And God saw the light, that it was good: and God divided the light from the darkness. 27

God, Spirit, dwelling in infinite light and harmony,

1 from which emanates the true idea, is never reflected by aught but the good.

3 *Genesis* i. 5. And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day.

6 All questions as to the Divine creation, being both spiritual and material, are answered in this passage ; for though solar beams are not yet included in ^{Light preceding the sun.} 9 the record of creation, yet there is light. This light is not from the sun, nor from volcanic flames, but it is the revelation of Truth and spiritual 12 ideas. This also shows that there is no place where God's light is not seen, since Truth, Life, and Love fill immensity and are ever present. Was not this a 15 revelation instead of a creation ?

The successive appearing of God's ideas is represented as taking place on so many *evenings* and *mornings*. 18 ^{Evenings and mornings, —} words which indicate, in the absence of solar time, spiritually clearer views of Him, not implied by material darkness and dawn. Here we 21 have the explanation of another Scripture, that "one day is with the Lord as a thousand years." The rays of infinite Truth, when gathered into the focus of ideas, 24 bring light instantaneously ; whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence.

27 Did infinite Mind create matter, and call it *light* ? Spirit is light ; and the opposite of Spirit is matter, ^{Spirit versus darkness.} 30 darkness, even as darkness is the opposite of light. Material sense is nothing but a supposition of the absence of Spirit. No solar rays or

planetary revolutions form the day of Spirit. Mind 1 makes its own record; but mortal mind, sin, disease, and death have no record in the first chapter of Genesis. 3

Genesis i. 6. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. 6

Spiritual understanding is the firmament, whereby human conception distinguishes between Truth and error. The divine Mind, not matter, creates ^{Spiritual} firmament. 9 all identities; and they are forms of thought, the ideas of Spirit apparent to Mind only, never to mindless matter, or the so-called material senses. 12

Genesis i. 7. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. 15

Spirit imparts the understanding which leads into all truth. The Psalmist saith: "The Lord on high is mightier than the noise of many waters, yea, ^{Understanding} than the mighty waves of the sea." Spiritual sight is the discernment of spiritual good. Understanding is the line of demarcation between the real and unreal. It brings the things of Truth, Life, and Love into a demonstration, which gives the divine sense and spiritual signification of all things in Christian 24 Science.

This understanding is not intellectual, is not the result of scholarly attainments; it is the spiritual fact of things brought to light. God's ideas reflect the immortal, unerring, and infinite. Mortal, erring, and finite are human beliefs, which apportion to 20

1 themselves the task of distinguishing between the false
and the true. Objects utterly unlike their original do
3 not reflect that original. Therefore matter cannot be
the reflection of Spirit and it has no real entity. Under-
standing is a quality of God, a quality which separates
6 Christian Science from supposition, — which makes
Truth final.

Genesis i. 8. And God called the firmament Heaven.
9 And the evening and the morning were the second day.

Spirit unites understanding to eternal harmony
through divine Science. The calm and exalted thought
12 ^{Exalted} _{thought.} is spiritual understanding, and is at peace; and
the dawn of ideas goes on, forming each suc-
cessive stage of progress.
15 *Genesis i. 9.* And God said, Let the waters under the
heaven be gathered together unto one place, and let the dry
land appear: and it was so.

18 Spirit gathers unformed thoughts into their proper
^{Unfolding} _{of thoughts.} channels. God, Spirit, unfolds these thoughts,
even as He opens the petals of a rose, to send
21 forth their fragrance.

Genesis i. 10. And God called the dry land Earth; and
the gathering together of the waters called He Seas: and
24 God saw that it was good.

Here the human concept and divine idea seem con-
fused by the translator, but they are not so in the sci-
27 ^{Spirit names} _{and blesses.} tifically Christian meaning of the text. Upon
Adam devolves the pleasurable task of finding
names for all material things; but Adam has not yet

appeared in the narrative. In metaphor, the *dry land* 1 illustrates the absolute formations instituted by Mind, while *water* symbolizes its elements. Spirit duly feeds 3 and clothes every object, as it appears in the line of spiritual creation, so that it may express the fatherhood and motherhood of God. Spirit names and blesses all. 6 Without spiritual natures particularly defined, all things would be alike, and creation full of nameless children, — wanderers from the parent Mind, strangers in a 9 tangled wilderness.

Genesis i. 11. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding 12 fruit after his kind, whose seed is in itself, upon the earth: and it was so.

The universe of Spirit reflects the creative power of 15 the divine Principle, or Life, which reproduces the multitudinous forms of Mind, and governs the multiplication of ideas. The tree or herb ^{Divine} propagation. 18 does not yield fruit because of any propagating power of its own, but because it reflects the Mind which includes all. The material world reflects the so-called 21 mortal mind, even as the spiritual creation reflects immortal Mind.

Infinite Mind creates and governs all, from the mental 24 molecule to infinity. This divine Principle of all expresses Science and art throughout His creation; and the only immortality of man and ^{Ever-appear-} _{ing-creation.} 27 the universe is in the divine Mind. Creation is ever appearing, and must ever continue to appear, from the nature of its inexhaustible source. Mortal sense inverts 30 this appearing, and calls ideas material. Thus misinter-

¹ preted, the divine idea falls to the level of human or material belief, called mortal man. The seed is in itself, ³ only as Mind is All and reproduces all. Mind is the multiplier, and Mind's infinite idea, man and the universe, is the product. The only intelligence or substance ⁶ of a thought, a seed, or a flower is God, the creator of it. Mind is the Soul of all, and Life, Truth, and Love constitute the intelligence which governs all.

⁹ *Genesis* i. 12. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that ¹² it was good.

God determines the gender of His own ideas. Gender consists of Mind, not matter. The seed within itself ¹⁵ Mind's pure is the pure thought emanating from divine thought. Mind. The feminine gender is not yet expressed in the text. *Gender* means simply *kind*, or *sort*, ¹⁸ and does not necessarily refer to either masculinity or feminity; for the word is not confined to sexuality, and grammars always recognize a neuter gender, neither male ²¹ nor female. The divine Mind — that is, the intelligence of production, whereof spiritual ideas are the expression — names the female gender last, in the ascending order ²⁴ of creation. The intelligent individual idea, be it male or female, unfolds the infinitude of Love, as it rises from the lesser to the greater.

²⁷ *Genesis* i. 13. And the evening and the morning were the third day.

The third stage in the order of Christian Science is an ³⁰ important one to the human mind, whose indistinct and

thronging thoughts are advancing towards the light of 1
spiritual understanding. This period corresponds to the
resurrection, when Spirit is seen to be the <sup>Rising to
the light.</sup> 8
Life of all, and the deathless Life, or Mind,
is seen to be dependent upon no organization whatever.
Our Master reappeared to his students; to their apprehension 6
he rose from the grave on the third day of his
ascending thought, and so presented to them the certain
sense of eternal Life. 9

Genesis i. 14. And God said, Let there be lights in the
firmament of the heaven, to divide the day from the night;
and let them be for signs, and for seasons, and for days, 12
and years.

Spirit creates no other than heavenly, or celestial, 15
bodies, but the stellar universe is no more celestial than our earth. This text gives the idea of the <sup>Rarefaction
of thought.</sup> rarefaction of thought, as it ascends higher. God forms and peoples the universe. The light of 18
spiritual understanding gives gleams of the infinite only, as nebulae indicate the immensity of space.

So-called mineral, vegetable, and animal substances 21
are no more contingent on time or material structure
now than they were when "the morning stars <sup>Divine nature
appearing.</sup> 24
sang together." Mind made the "plant of the field before it was in the earth." The periods of
spiritual understanding are the days and seasons of
Mind's creation, wherein beauty, sublimity, purity, and 27
holiness—yea, the divine nature—appear in man and
the universe, never to disappear.

Knowing the Science of creation, wherein all is Mind 30
and its ideas, Jesus rebuked the material thought of his

1 fellow-countrymen: "Ye can discern the face of the sky; but can ye not discern the signs of the times?"
3 ^{Spiritual ideas} How much more should we seek to apprehend apprehended the spiritual ideas of God, than to dwell on the objects of sense! To discern the rhythm of Spirit, 6 and to be holy, thought must be purely spiritual.

Genesis i. 15. And let them be for lights in the firmament of the heaven, to give light upon the earth: and it 9 was so.

Truth and Love enlighten the understanding, in whose 12 "light shall we see light;" and this illumination is reflected spiritually by all who walk in the light, and turn 15 away from the false sense of darkness.

Genesis i. 16. And God made two great lights; the greater 18 light to rule the day, and the lesser light to rule the night: He made the stars also.

The sun is a metaphorical representation of Soul outside the body, as giving existence and intelligence to the 21 ^{Geology} _{a failure.} universe. Love alone can impart the limitless idea of infinite Mind. Geology has never explained the earth's formations. It cannot explain them. There is no allusion to solar light until time had been already divided into evening and morning; and no allusion to fluids until after the record of the formation of minerals and vegetables.

This shows that light is a symbol of Life, Truth, and 27 Love, instead of a vitalizing property of matter. Science ^{Spiritual} _{subdivision.} reveals only one Mind, shining by its own light, and governing the universe, including 30 man, in perfect harmony. This Mind forms ideas, sub-

divides and radiates their borrowed light; and so explains the Scripture phrase, "whose seed is in itself." Thus God's ideas, man and the universe, "multiply and replenish the earth." Thus the divine Mind supports the sublimity and magnitude of spiritual creation.

Genesis i. 17, 18. And God set them in the firmament of the heaven, to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. 6 9

God is revealed only as infinite, in divine Science, which is the seal of Deity and has the impress of heaven. Mind gives light to our mortal sense of the sun, and scatters the darkness which fleeth away. In the eternal Mind there is no night,—no sorrow, pain, or sin. 12 15

Genesis i. 19. And the evening and the morning were the fourth day.

The changing glow and full effulgence of God's infinite ideas mark the periods of progress. 18

Genesis i. 20. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. 21

To mortal mind, the universe is liquid, solid, and aërial form. Spiritually interpreted, rocks and mountains stand for solid and grand ideas. Animals and mortals metaphorically present the gradation of mortal thought, rising in the scale of intelligence, taking form in masculine, feminine, or neuter gender. The fowls which fly above the earth, in the open firma- 24 27 20

1 ment of heaven, correspond to aspirations soaring beyond
and above corporeality, to the understanding of the
3 incorporeal and divine Principle, Love.

Genesis i. 21. And God created great whales, and every
living creature that moveth, which the waters brought forth
6 abundantly, after their kind, and every winged fowl after
his kind: and God saw that it was good.

Spirit is symbolized by strength, presence, and power,
9 and also by holy thoughts, winged with Love. These
^{Seraphic symbols.} angels of His presence, which have the holiest
charge, abound in the spiritual atmosphere of
12 Mind, and consequently reproduce their own character-
istics. Their individual forms we know not; but we
know their natures are allied to God's nature; and
15 spiritual blessings, thus typified, are the externalized yet
subjective states of faith and spiritual understanding.

Genesis i. 22. And God blessed them, saying, Be
18 fruitful, and multiply, and fill the waters in the seas; and
let fowl multiply in the earth.

Spirit blesses the multiplication of its own pure and
21 perfect ideas. From the infinite elements of the one
^{Multiplication of pure ideas.} Mind emanate all forms, colors, and qualities;
and these are mental, both primarily and
24 secondarily. Their spiritual nature is discerned only
through the spiritual senses. Mortal mind inverts the
true likeness, and confers animal names and natures
27 upon its own misconceptions. Ignorant of the origin
and operations of mortal mind,—that is, of itself,—
this so-called mind puts forth its own qualities, and
30 claims God as their author; albeit God is ignorant of

the existence of both this mortal mentality and its claim, 1
for the latter usurps the deific prerogatives, and is an
attempted infringement on infinity. 3

Genesis i. 23. And the evening and the morning were
the fifth day.

Advancing spiritual steps, in the teeming universe of 6
Mind, lead on to spiritual spheres and exalted ideas. To
material sense, this divine universe is dim and distant, gray in the sombre hues of twilight; ^{spiritual} ^{spheres.} 9
but anon the veil is lifted, and the scene shifts into light.
Time is not yet measured in the record by solar revolutions, and the motions and reflections of deific power 12
cannot be apprehended until divine Science becomes the
interpreter.

Genesis i. 24. And God said, Let the earth bring forth 15
the living creature after his kind, cattle, and creeping thing,
and beast of the earth after his kind: and it was so.

Spirit diversifies, classifies, and individualizes all 18
thoughts, which are as eternal as the Mind conceiving them; but the intelligence, exist- ^{Continuity} _{of thoughts.} 21
ence, and continuity of each thought remain in God, the divinely creative Principle thereof.

Genesis i. 25. And God made the beast of the earth
after his kind, and cattle after their kind, and everything 24
that creepeth upon the earth after his kind: and God saw
that it was good.

God inspires all forms of spiritual thought. His 27
thoughts are spiritual realities. Mortal mind — being
non-existent, and consequently not within the range of

1 immortal existence — could not, by simulating deific power, invert the divine thoughts, and afterwards re-
3 ^{God's thoughts are spiritual realities.} create them upon its own plane; since nothing exists beyond the range of all-inclusive infinity, wherein and whereof God 6 is the sole creator. Mind dwells in the realm of Mind, joyous in strength. His infinite ideas run and disport themselves. In humility they climb the heights 9 of holiness.

Moral courage is "the Lion of the tribe of Juda," the king of the mental realm. Free and fearless he roams 12 ^{Qualities of thought.} in the forest. Undisturbed he lies in the open field, or rests in "green pastures, . . . beside the still waters." In the figurative transmission 15 from the divine thought to the human, diligence, promptness, and perseverance are likened to "the cattle upon a thousand hills." They carry the baggage of stern 18 resolve, and keep pace with highest purpose. Tenderness accompanies all the might imparted by Spirit. The animals created by God are not carnivorous, as 21 witness the millennial estate pictured by Isaiah: —

The wolf also shall dwell with the lamb,
And the leopard shall lie down with the kid;
24 And the calf and the young lion, and the fatling together;
And a little child shall lead them.

Understanding the control which Love holds over all, 27 Daniel felt safe in the lions' den, and Paul proved the ^{Creatures of God useful.} viper to be harmless. All the creatures of God are harmless, useful, indestructible, moving in the harmony of Science. A realization of this 30 grand verity was a source of strength to the ancient

worthies. It supports Christian healing, and enables 1 its possessor to emulate the example of Jesus. "And God saw that it was good," even His divine reflection. 3

Patience is symbolized by the tireless worm, creeping slowly over lofty summits, persevering always in its intent. The serpent of God's creating is ^{The serpent} 6 neither subtle nor poisonous, but a wise idea, ^{harmless.} charming in its adroitness; for Love has no elements of evil or poison to impart. Its ideas are subject to the 9 Mind which formed them,— the power which changeth the serpent into a rod.

Genesis i. 26. And God said, Let us make man in our 12 image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing 15 that creepeth upon the earth.

The eternal Elohim has created the universe. The name Elohim is in the plural; but this plurality of Spirit 18 does not imply more than one God, nor does it imply three persons in one. It relates to ^{Elohistic} 21 ^{plurality.} the tri-unity of Life, Truth, and Love. "Let *them* have dominion." Man is the family name for all the sons and daughters of God. All that God creates moves in accord with Him, reflecting goodness and 24 power.

Your mirrored reflection is your own image, or likeness. If you lift a weight, your reflection does this also. 27 If you speak, the lips of this likeness move in ^{Reflected} 28 ^{likeness.} accord with yours. Now compare man, before the mirror, to his divine Principle, God. Call the mirror 30 divine Science, and call man the reflection. Then note

1 how true, according to Christian Science, is the reflection
2 to its original. As in the mirror the reflection of your-
3 self appears, so you, being spiritual, are the reflection
4 of God. The substance, Life, intelligence, Truth, and
5 Love, which constitute Deity, are reflected by His crea-
6 tion; and we shall see this true likeness and reflection
7 everywhere, when we subordinate the false testimony of
8 the corporeal senses to the facts of Spirit.

9 God creates and fashions all things spiritually, after
10 His own likeness. Life is reflected in existence, Truth in
11 ^{Love imparts} truthfulness, God in goodness. Truth imparts
12 ^{beauty.} its own true peace and permanence. Love,
13 redolent with unselfishness, bathes all in beauty and
14 light. The grass beneath our feet silently exclaims,
15 "The meek shall inherit the earth." The modest arbu-
16 tus, from under the snow, sends her sweet breath to
17 heaven. The great rock gives shadow and shelter. The
18 sunlight glints from the church-dome, glances into the
19 prison-cell, glides into the sick-chamber, gilds the hos-
20 pital cot, brightens the flower, beautifies the landscape,
21 blesses the earth. Man, made in His likeness, possesses
22 and reflects God's dominion over all the earth. Man as
23 coexistent and eternal with God, forever manifests, in
24 more glorified forms, the infinite Father and Mother.

25 *Genesis i. 27.* So God created man in His own image,
26 in the image of God created He him; male and female
27 created He them.

28 To emphasize this momentous thought, it is repeated
29 ^{Ideal man and woman.} that God made man in His own image, to
30 reflect the divine Spirit. It follows that *man*
is a generic term. Masculine, feminine, and neuter gen-

ders are human concepts. In one of the ancient languages the word for *man* is used also as the synonym of *mind*. This definition has been weakened by anthropomorphism, or a humanization of Deity. The word *anthropomorphic*, in such a phrase as "an anthropomorphic God," is derived from two Greek words, signifying *man* and *form*, and may be defined as a mortally mental attempt to reduce Deity to corporeality. The life-giving quality of Mind is Spirit, not matter. The ideal man corresponds to creation, to intelligence, and Truth. The ideal woman corresponds to Life and Love. We have not as much authority, in divine Science, for considering God masculine, as we have for considering Him feminine, for Love imparts the clearest idea of Deity.

The world believes in many persons; but if God is personal, there is but one person, because there is but one God. His personality can only be reflected, not transmitted. God has countless ^{Divine} ¹⁸ personality. ideas, as sons and daughters; and they all have one Principle and parentage. The only proper symbol of God, as person, is Mind's infinite ideal. What is this ideal? Who shall behold it? This ideal is God's own image, spiritual, infinite. Even eternity can never reveal the whole of God, since there is no limit to Mind or its reflections.

Genesis i. 28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. ²⁰

Divine Love blesses its own ideas, and causes them to

1 fellow-countrymen: "Ye can discern the face of the sky; but can ye not discern the signs of the times?"
3 ^{Spiritual ideas} How much more should we seek to apprehend apprehended the spiritual ideas of God, than to dwell on the objects of sense! To discern the rhythm of Spirit, 6 and to be holy, thought must be purely spiritual.

Genesis i. 15. And let them be for lights in the firmament of the heaven, to give light upon the earth: and it 9 was so.

Truth and Love enlighten the understanding, in whose "light shall we see light;" and this illumination is reflected spiritually by all who walk in the light, and turn 12 away from the false sense of darkness.

Genesis i. 16. And God made two great lights; the greater 15 light to rule the day, and the lesser light to rule the night: He made the stars also.

The sun is a metaphorical representation of Soul outside the body, as giving existence and intelligence to the 18 universe. Love alone can impart the limitless ^{Geology a failure.} idea of infinite Mind. Geology has never explained the earth's formations. It cannot explain them. There is no allusion to solar light until time had been already divided into evening and morning; and no allusion to fluids until after the record of the formation of 21 minerals and vegetables.

This shows that light is a symbol of Life, Truth, and 27 Love, instead of a vitalizing property of matter. Science ^{Spiritual subdivision.} reveals only one Mind, shining by its own light, and governing the universe, including 30 man, in perfect harmony. This Mind forms ideas, sub-

divides and radiates their borrowed light; and so explains the Scripture phrase, "whose seed is in itself." Thus God's ideas, man and the universe, "multiply and replenish the earth." Thus the divine Mind supports the sublimity and magnitude of spiritual creation.

Genesis i. 17, 18. And God set them in the firmament of the heaven, to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

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God is revealed only as infinite, in divine Science, which is the seal of Deity and has the impress of heaven. Mind gives light to our mortal sense of the sun, and scatters the darkness which fleeth away. In the eternal Mind there is no night,— no sorrow, pain, or sin.

12

15

Genesis i. 19. And the evening and the morning were the fourth day.

The changing glow and full effulgence of God's infinite ideas mark the periods of progress.

Genesis i. 20. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

To mortal mind, the universe is liquid, solid, and aërial form. Spiritually interpreted, rocks and mountains stand for solid and grand ideas. Animals and mortals metaphorically present the gradation of mortal thought, rising in the scale of intelligence, taking form in masculine, feminine, or neuter gender. The fowls which fly above the earth, in the open firma-

24

soaring aspirations.

27

30

1 highest and sweetest rest, even from a human stand-point, is in holy work.
3 Unfathomable Mind is expressed. The depth, breadth, height, might, majesty, and glory of infinite Love fill all ^{Love and man} space. That is enough! Human language
6 ^{coexistent.} can only repeat an infinitesimal part of what exists. The absolute ideal, man, is no more seen nor comprehended by mortals, than is his infinite Principle,
9 Love. They are coexistent and eternal. The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time. These days
12 will appear as mortality disappears; and they will reveal eternity, newness of Life, wherein all sense of error disappears forever, and thought accepts the infinite
15 calculus.

Genesis ii. 4, 5. These are the generations of the heavens and of the earth when they were created, in the day that the
18 Lord God [Jehovah] made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God [Jehovah]
21 had not caused it to rain upon the earth, and there was not a man to till the ground.

Here is the emphatic declaration that God creates all
24 through Mind, not through matter; that the plant grows, ^{Growth is from Mind.} not because of seed or soil, but because growth
is the eternal mandate of Mind. Mortal
27 thought drops into the ground; but the immortal creating thought is from above, not from beneath. Because Mind makes all, there is nothing left to be made by a
30 lower power. Spirit acts through the Science of Mind, never causing man to till the ground, but making him

superior to it. Knowledge of this lifts man above the 1
sod, above earth and its environments, to conscious har-
mony and eternal being. 3

Here the inspired record closes its narrative of being
without beginning or end. All that is made is the
work of God, good has created all, and all is spiritual 6
good. We leave this brief, glorious history narrative.
of spiritual creation (as reported in the first chapter of
Genesis) in the hands of God, not of man, — acknowledg- 9
ing His supremacy, omnipotence, and omnipresence,
to-day and forever.

The harmony and immortality of man are intact. We 12
should look away from the opposite supposition, that
man is created materially, and turn our gaze to the
spiritual record of creation, to that which should be 15
engraven on the understanding and heart, with the
point of a diamond and the hand of an angel.

The reader will naturally ask if there is nothing more 18
about creation in the book of Genesis. Indeed there is,
but the continued account is mortal and material.

Genesis ii. 6. But there went up a mist from the earth, 21
and watered the whole face of the ground.

The Science and truth of the divine creation have
been presented in the verses already considered; and 24
now the opposite error, a material view of creation, is to be set forth. The second chapter of ^{The story of error.} 27
Genesis contains a statement of this material view of God and the universe, which is the exact oppo-
site of scientific Truth. The history of error, or matter, 30,
if veritable, would set aside the omnipotence of Spirit;

1 but it is the false history, in contradistinction to the true.

3 The Science of the first record proves the incorrectness of the second, for they are antagonistic. The first record assigns all might and government to ^{The two records.} God, and endows man out of His perfection and power. The second record chronicles man as mutable and mortal, — as having broken away from Deity, 9 and as revolving in an orbit of his own. Existence, separate from divinity, Science regards as impossible.

This second record unmistakably gives the history of 12 error in its externalized forms, called life and intelligence in matter. It records pantheism, as opposed to the supremacy of divine Spirit; but this state of things is 15 declared to be temporary, and this man to be mortal, — dust returning to dust.

In this erroneous theory, matter takes the place of 18 Spirit. It is represented as the life-giving principle of ^{Erroneous representation.} the earth. Spirit is represented as entering matter, in order to create man. God's glowing denunciations of man, when not found in His image, 21 the likeness of Spirit, convince reason, and coincide with revelation, in declaring this material creation false.

24 This latter part of the second chapter of Genesis, wherein Spirit is supposed to cooperate with matter, in ^{Hypothetical reversal.} constructing the universe — is based on some hypothesis of error, for the Scripture just preceding declares God's work to be finished. Do Life, Truth, and Love produce death, error, and hatred? 27 Does the creator condemn His own creation? Does the unerring Principle of divine law change or repent? It cannot be so. Yet one might so judge, from an unin-

telligent perusal of the subsequent Scriptural account 1 now under comment.

The mist of obscurity evolved by error, because of its 3 material basis, deepens the false claim, and finally declares that God knows error, and that it can 5 improve His creation. The lie claims to be <sup>Mist, or
false claim.</sup> 6 truth, when presenting the exact opposite of Truth. The creations of matter arise from a mist, or false claim, — or from mystification, and not from the firmament, or understanding, which God erects between the 9 true and false. In error everything comes from beneath, not from above. All is material myth, instead of the 12 reflection of Spirit.

It may be worth while here to remark that, according to the best scholars, there are clear evidences of two 15 distinct documents in the early part of the <sup>Distinct
documents.</sup> book of Genesis. One is called the Elohistic, 18 because the Supreme Being is therein called Elohim. The other document is called the Jehovistic, because Deity therein is always called Jehovah, — or Lord God, as our common version translates it. 21

Throughout the first chapter of Genesis, and in three verses of the second, — in what we understand to be the spiritually scientific account of creation, — 24 it is Elohim (God) who creates. From the fourth verse of chapter two to chapter five, the creator is called Jehovah, or the Lord. Later on, the different 27 accounts become more and more closely intertwined, to the end of chapter twelve, after which the distinction is not definitely traceable. In the historic parts of the 30 Old Testament it is usually Jehovah who is referred to, as peculiarly the divine sovereign of the Hebrew people.

1 The idolatry which followed this material mythology is seen in the Phoenician worship of Baal, in the
3 ^{Gods of the} Moabitish god Chemosh, in the Moloch of
heathen. the Amorites, in the Hindoo Vishnu, in the
Greek Aphrodite, and in a thousand other so-called
6 deities.

It is found among the Israelites also, who constantly went after "strange gods." They called the Supreme
9 ^{Jehovah a} _{tribal deity.} Being by the national name of Jehovah. In that name of Jehovah the true idea of God seems almost lost. He becomes "a man of war," a
12 tribal god to be worshipped, — rather than Love, the divine Principle to be lived and loved.

Genesis ii. 7. And the Lord God [Jehovah] formed man
15 of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Did the divine and infinite Principle become a finite
18 deity, that He should now be called Jehovah? Mind had
Creation made man, both male and female, with a single
reversed. command. How then can a material organ-
21 ization become the basis of man? How can the non- intelligent become the medium of Mind, and error be the enunciator of Truth? Matter is not the reflection
24 of Spirit, yet God is reflected in all His creation. Is this addition to His creation real or unreal? Is it the truth? or is it a lie, concerning man and God?

27 It must be the latter, for God presently curses the ground. Could Spirit evolve its opposite, matter, and give matter ability to sin and suffer? Is Spirit, God, so injected into dust, and eventually ejected at the demand of matter? Does Spirit enter dust, and lose therein the

divine nature and omnipotence ? Does Mind, God, enter 1 matter, to become there a mortal sinner, animated by the breath of God ? The validity of matter is herein opposed, 3 not the validity of Spirit, or His creations. Man represents God ; *mankind* represents the Adamic race, and is a human, not a divine, creation. 6

The following are some of the equivalents of the term *man*, in different languages. In the Saxon, *mankind*, *a woman, any one* ; in the Welsh, *that which rises up*,— the primary sense being *image, form* ; in the Hebrew, *image, similitude* ; in the Icelandic, *mind*. The following translation is from the Icelandic : 12

And God said, Let us make man after our mind and our likeness ; and God shaped man after his mind ; after God's mind shaped He him ; and He shaped them male and 15 female.

In the Gospel of John it is declared that all things were made through the Word of God, “and without 18 Him [the *logos*, or *word*] was not anything made that was made.” Everything good or 21 worthy, God made. Whatever is valueless or baneful, He did not make. In the Science of Genesis we read, that He saw everything which He had made, “and, behold, it was very good.” The corporeal senses declare 24 otherwise ; and the Scriptural record of sin and death favors this conclusion, if we give the same heed to the history of error as to the records of truth. But this 27 should not be so. Sin, sickness, and death must be deemed as devoid of reality as they are of truth.

Genesis ii. 9. And out of the ground made the Lord God 30 [Jehovah] to grow every tree that is pleasant to the sight,

1 and good for food ; the tree of life also, in the midst of the garden, and the tree of knowledge of good and evil.

3 Now the previous and more scientific record of creation declares that He made "every plant of the field ^{Contradicting} before it was in the earth." This opposite 6 ^{first creation.} declaration, this statement that life issues from matter, contradicts the teaching of the first chapter, — namely, that all Life is God. Belief is beneath 9 understanding. It involves theories of material hearing, sight, touch, taste, and smell, termed the five senses. The appetites and passions, sin, sickness, and death, 12 follow in this train of error, of a belief in intelligent matter.

The first mention of evil is in the second chapter of 15 Genesis, in the legend of the serpent. God pronounced Record of error. good all that He created ; and the Scriptures declare that He created all. The "tree of 18 life" stands for the idea of Truth, and the sword which guarded it was the type of divine Science. The "tree of knowledge" stands for the erroneous doctrine that the 21 knowledge of evil is as real, hence as God-bestowed, as the knowledge of good. Was evil instituted through God, Love ? Did He create this fruit-bearer of sin, in 24 contradiction of the first creation ? This second account is a picture of error throughout.

Genesis ii. 15. And the Lord God [Jehovah] took the 27 man, and put him into the garden of Eden, to dress it and to keep it.

The name Eden, according to Cruden, means *pleasure, 30 delight.* In this text Eden stands for the mortal, mate-

rial body. God could not put Mind into matter, or infinite Spirit into finite form, to dress it and ^{Garden of Eden.} 1 keep it, — to make it beautiful, or cause it to ³ live and grow. Man is God's reflection, which needs no cultivation, but is ever beautiful and complete.

Genesis ii. 16, 17. And the Lord God [Jehovah] commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou ⁶ eatest thereof thou shalt surely die. ⁹

Here the metaphor represents God, Love, as tempting man; but the Apostle James says: "God cannot be 12 tempted with evil, neither tempteth He any ^{No temptation} man." It is true that a knowledge of evil ^{from God.} 15 would make man mortal. It is plain also that material perception, gathered from the corporeal senses, constitutes evil and mortal knowledge. But is it true that God, good, made "the tree of life" to be the tree of 18 death to His own creation? Has evil the reality of good? Evil is unreal because it is a lie, — false in every statement. ²¹

Genesis ii. 19. And out of the ground the Lord God [Jehovah] formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he 24 would call them: and whatsoever Adam called every living creature, that was the name thereof.

Here the lie represents God as repeating creation, but 27 doing so materially, not spiritually, and asking a prospective sinner to help Him. Is the ^{Creation's} _{counterfeit.} Supreme Being retrograding, and is man giving up his so

1 dignity? Was it requisite that dust should become sentient, for the formation of man, when all being is the
3 reflection of the eternal Mind, and the text declares that
He had already created man, both male and female?
That Adam gave the name and nature of animals is true
6 of mortal elements and animality, but it cannot be true
that he was ordered to create man anew, in partnership
with God; this supposition was Adam's dream.

9 *Genesis* ii. 21, 22. And the Lord God [Jehovah, Yawah] caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead
12 thereof; and the rib, which the Lord God [Jehovah] had taken from man, made He a woman, and brought her unto the man.

15 Here falsity, error, credits Truth, God, with inducing a sleep or hypnotic state in Adam, in order to perform
a surgical operation on him, and thereby to
18 ^{Hypnotic} ~~surgery.~~ create woman; this is the first record of magnetism. Beginning creation with darkness instead of light,—materially rather than spiritually,—error now
21 simulates the work of Truth, mocking Love, and declaring what great things error hath done. Beholding the creations of his own dream, and calling them real
24 and God-given, Adam—*alias* error—gives them names. Afterwards he is supposed to become the basis of the creation of woman, and of his own kind,—calling them
27 *mankind*, that is, a kind of man.

According to this narrative, surgery was first performed
30 ^{Mental} ~~midwifery.~~ mentally, and without instruments; and this may be a useful hint to the medical faculty. Later in human history, when the forbidden fruit had

been evilly digested, there came a suggestion of change 1 in the *modus operandi*, — namely, that man should be born of woman, and not woman again taken from man. 3 It came about, also, that instruments were needed to assist the birth of mortals. The first system of suggestive obstetrics has changed its character. Another 6 change will come as to the nature and origin of man, and this will destroy the *dream* of existence, restores 9 its reality, and so usher in the glorious fact of creation, namely, that both man and woman proceed from God, and are His eternal children, belonging to no lesser parent.

12

Genesis iii. 1-3. Now the serpent was more subtle than any beast of the field which the Lord God [Jehovah] had made. And he said unto the woman, Yea, hath God said, 15 Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is 18 in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

Whence comes a talking, lying serpent, to tempt the 21 children of divine Love? He enters into the metaphor only as evil. We have nothing in the animal kingdom which represents the species herein described, — a talking serpent, — and should rejoice that evil, by whatever figure presented, contradicts itself, and has neither origin nor support in Truth and good; 27 so that we may have faith to fight all its claims as worthless.

Adam, the synonym for error, stands for a belief of 20 material mind. He begins his reign over man some-

Mythical
serpent.

24

1 what mildly, but increases in falsehood and his days
Error or
3 Adam. become shorter. In this development, the
divine law of Truth is made manifest by the
mortality of error.

In divine Science, man is sustained by God, the di-
6 vine Principle of being. The earth, at His command,
Divine
providence. brings forth food for man's use. Knowing
9 this, Jesus once said, "Take no thought for
your life, what ye shall eat, or what ye shall drink,"—
presuming not on the prerogative of his creator, but
recognizing God, the Father and Mother of all, as able
12 to feed and clothe man, as He doth the lilies.

Genesis iii. 4, 5. And the serpent said unto the woman,
Ye shall not surely die: for God doth know that in the day
15 ye eat thereof, then your eyes shall be opened; and ye shall
be as gods, knowing good and evil.

This myth represents error as always asserting its su-
18 periority over truth, giving the lie to divine Science,
Error's
assumption. and saying, through the material senses: "I
can open your eyes. I can do what God has
21 not done for you. Bow down to me, and have another
god. Only admit that I am real, that sin and sense are
more pleasant to the eyes than spiritual Life, more to be
24 desired than Truth, and I shall know you, and you will
be mine." Thus Spirit and flesh war.

The history of error is a dream-narrative. The dream
27 has no reality, no intelligence, no mind; therefore the
Scriptural
allegory. dreamer and dream are one, for neither is true
or real. *First*, this narrative supposes that
30 something springs from nothing, that matter precedes
mind. *Second*, it supposes that mind enters matter, and

so matter becomes living, substantial, and intelligent. 1
The order of this allegory — the belief that everything
springs from dust, instead of from Deity — has been 8
maintained in all the subsequent forms of error. This
is the error, — that mortal man starts from dust, that
non-intelligence becomes intelligence, that mind and soul 6
are both right and wrong.

It is well that the upper portions of the brain repre-
sent the higher moral sentiments, as if hope were ever 9
prophesying thus: Mind will sometime rise ^{Higher}
above all material and physical sense, exchang- ^{hope.}
ing it for spiritual perception, and exchanging human 12
concepts for the divine consciousness. Then man will
recognize his God-given dominion and being.

If, in the beginning, man's body originated in non-intel- 15
ligent dust, and mind was afterwards put into it by the
creator, why is not this divine order still maintained by
Him in perpetuating the species? Who will 18
say that minerals, vegetables, and animals have ^{Biological}
^{inventions.} a propagating property of their own? Who dare say,
either that God is in matter, or that matter exists with- 21
out God? Has man sought out other creative inven-
tions, and so changed the method of his Maker?

Which institutes Life, — matter or Mind? Does Life 24
begin with Mind or with matter? Is Life sustained
by matter or by Spirit? Certainly not by both, since
flesh wars against Spirit, and the corporeal senses can 27
take no cognizance of Spirit. The mythologic theory of
material life at no point resembles the scientifically
Christian record of man as created by Mind, in the 30
image and likeness of God, and having dominion over
all the earth. Did God at first create one man unaided,

1 that is, Adam,—but afterward require the union of
the two sexes, in order to create the rest of the human
3 family? No! He made and governs all.

All human knowledge and material sense must be
gained from the five corporeal senses. Is this knowledge

6 ^{Progeny} safe, when eating its first fruits brought death?
^{cursed.} “In the day that thou eatest thereof thou
shalt surely die,” was the prediction in the story under
9 consideration. Adam and his progeny were cursed, not
blessed; and this indicates that the divine Spirit, or
Father, condemns material man and remands him to dust.

12 *Genesis* iii. 9, 10. And the Lord God [Jehovah] called
unto Adam, and said unto him, Where art thou? And he
said, I heard Thy voice in the garden, and I was afraid,
15 because I was naked; and I hid myself.

Knowledge and pleasure, evolved through material
sense, produced the immediate fruits of fear and shame.

18 ^{Shame the effect of sin.} Ashamed before Truth, error shrank abashed
from the Divine voice calling out to the corporeal
senses. Its summons may be thus paraphrased:
21 “Where art thou, man? Is Mind in matter? Is Mind
capable of error as well as Truth, of evil as well as
good, when God is all and He is Mind and there is but
24 one God, hence one Mind?”

Fear was the first manifestation of the error of material sense; and thus error began and will end the dream
27 ^{Fear comes of error.} of matter. In the allegory the body had
been naked, and Adam knew it not; but now error demands that *mind* shall see and feel through
30 matter, the five senses. The first impression material man had of himself was one of nakedness and shame.

Had he lost man's rich inheritance and God's behest, — 1
dominion over all the earth? No! This was never
bestowed on Adam. 3

Genesis iii. 11, 12. And He said, Who told thee that thou
wast naked? Hast thou eaten of the tree, whereof I com-
manded thee that thou shouldst not eat? And the man said, 6
The woman whom Thou gavest to be with me, she gave me
of the tree, and I did eat.

Here there is an attempt to trace all human errors 9
directly or indirectly to God, or good, as if He were the
creator of evil. The allegory shows that the ^{The beguiling} _{first lie.} 12
snake-talker utters the first voluble lie, which
beguiles the woman and demoralizes the man. Adam,
alias mortal error, charges God and woman with his own
dereliction, saying, “The woman, whom Thou gavest me, 15
is responsible.” According to this belief, the rib, taken
from Adam's side, has grown into an evil mind, named
woman, who aids man to make sinners more rapidly than 18
he could alone. Is this “an help meet for him”?

Materiality, so obnoxious to God, is already found in
the rapid deterioration of the bone and flesh which came 21
from Adam to form Eve. The belief in material life
and intelligence is growing worse at every step; but
error has its suppositional day, and multiplies until the 24
end thereof.

Truth, cross-questioning man as to his knowledge
of error, finds woman the first to confess her fault. 27
She says, “The serpent beguiled me, and I ^{False} _{womanhood.}
did eat;” as much as to say, in meek peni-
tence, Neither man nor God shall father my fault. She so
has already learned this, that corporeal sense is the

1 serpent. Hence she is first to abandon the belief in the material origin of man, and to discern spiritual creation.

3 This hereafter enables woman to be the mother of Jesus, and to behold at the sepulchre the risen Saviour,—soon to manifest the deathless man of God's creating. This 6 enables woman to be first to interpret the Scriptures in their true sense, which reveals the spiritual origin of man.

9 *Genesis* iii. 14, 15. And the Lord God [Jehovah] said unto the serpent, . . . I will put enmity between thee and the woman, and between thy seed and her seed; it shall 12 bruise thy head, and thou shalt bruise his heel.

This prophecy has been fulfilled. The Son of the Virgin-mother unfolded the remedy for Adam, or error; 15 ^{Spirit and} flesh. and the Apostle Paul explains this warfare between the idea of divine power which Jesus presented, and mythological material intelligence 18 as opposed to Spirit.

Paul says, in his epistle to the Romans: “The carnal mind is enmity against God; for it is not subject to the 21 law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, if so be that the spirit of 24 God dwell in you.”

There will hereafter be greater mental opposition to the spiritual and scientific meaning of the Scriptures 27 ^{Bruising} _{sin's head.} than has ever been before since the Christian era began. The serpent, material sense, will bite the heel of the woman, will struggle to destroy the 30 spiritual idea of Love; and the woman, this idea, will bruise his head. The spiritual idea has given the under-

standing a foothold in Christian Science. The seed of 1 Truth and the seed of error, of belief and of understanding,—yea, the seed of Spirit and the seed of matter,—are 3 the wheat and tares which time will separate, the one to be burned, the other to be garnered into heavenly places.

Genesis iii. 16. Unto the woman He said, I will greatly 6 multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy 9 husband, and he shall rule over thee.

Divine Science deals its chief blow at the supposed material foundations of life and intelligence. It dooms idolatry. A belief in other gods, other creators, and other 12 creations, must go down before Christian Science. It unveils the results of sin, as shown in sickness and death. When will man pass 15 through the open gate of Christian Science, into the heaven of Soul, the heritage of the first born among men? Truth is indeed “the way.” 18

Genesis iii. 17-19. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou 21 shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth to thee; and thou shalt 24 eat the herb of the field: in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt 27 thou return.

In the first chapter of Genesis it reads: “And God called the dry land Earth; and the gathering together of 30

1 the waters called He Seas." In the Apocalypse it is written: "And I saw a new heaven and a new earth: 3 ^{New earth and} for the first heaven and the first earth were ^{no more sea.} passed away; and there was no more sea." In St. John's vision, heaven and earth stand for spiritual 6 ideas; and the sea—as a symbol of tempest-tossed human concepts, advancing and receding—is represented as having passed away. The divine understanding 9 reigning reigns, is *all*, and there is no other consciousness.

The way of error is awful to contemplate. The illusion of sin is without hope or God. If man's spiritual 12 ^{The fall} ^{of error.} gravitation and attraction to one Father, in whom we "live, and move, and have our being," should be lost, and man should be governed by 15 corporeality instead of divine Principle, by body instead of Soul, he would be annihilated. Created by flesh instead of by Spirit, starting from matter instead of 18 from God, mortal man would be governed by himself.

The blind leading the blind, both would fall. Passions and appetites must end in pain. They are "of 21 few days, and full of trouble." Their supposed joys are cheats. Their narrow limits belittle their gratifications, and hedge about their achievements with thorns.

24 Mortal mind accepts the erroneous, material conception of life and joy; but the true idea is gained from 27 ^{True} ^{attainment.} the immortal side. Through toil, struggle, and sorrow, what do mortals attain? They give up their belief in perishable life and happiness; the mortal and material return to dust, and the immortal is attained.

Genesis iii. 22-24. And the Lord God [Jehovah] said, Behold, the man is become as one of us, to know good

1 evil: and now, lest he put forth his hand, and take 1
2 of the tree of life, and eat, and live forever; therefore
3 Lord God [Jehovah] sent him forth from the garden
Eden, to till the ground from whence he was taken.
He drove out the man: and he placed at the east
the garden of Eden Cherubims, and a flaming sword 6
which turned every way, to keep the way of the tree of

A knowledge of evil was never the essence of di- 9
uity or manhood. In the first chapter of Genesis,
1 has no local habitation or name. Crea- ^{Justice and}
2 n is there represented as spiritual, entire, ^{recompense.} 12
3 good. "Whatsoever a man soweth, that shall he
4 reap." Error excludes itself from harmony. Sin
5 its own punishment. Truth guards the gateway 15
6 harmony. Error tills its own barren soil, and buries
7 itself in the ground, since ground and dust stand for
8 thingness. 18
9 No one can reasonably doubt that the purpose of this
10 category — this second account in Genesis — is to depict
11 falsity of error, and its effects. Subse- ^{Inspired} 21
12 ent Bible revelation is coordinate with the ^{interpretation.}
13 ence of creation as recorded in the first chapter of
14 nesis. Inspired writers interpret the Word spiritually, 24
15 areas the ordinary historian interprets it literally.
16 erally taken, the text is made to appear contradic-
17 y in some places; and divine Love — which gave 27
18 earth for a possession, and blessed it for his sake —
19 presented as changeable. The literal meaning would
20 ly that God withheld from man the opportunity to 30
21 orm, lest he should improve it, and become better;
22 this is not the nature of God, who is Love always,

1 Love infinitely wise and altogether lovely, who "seeketh not her own."

3 Truth should, and does, drive error out of all self-hood. It is a two-edged sword, to guard and guide.

6 ^{Spiritual} gateway. Truth places the cherub wisdom at the gate of understanding, to note the proper guests.

Radiant with mercy and justice, the sword of Truth gleams afar, and indicates the infinite distance between

9 Truth and error, between the material and spiritual,— the unreal and the real.

12 The sun, giving light and heat to the earth, is a figure of divine Life and Love, enlightening and sustaining

Contrasted testimony. the universe. The "tree of life" is significant of eternal reality or being. "The tree

15 of knowledge" typifies unreality. The testimony of the serpent is significant of the illusion of error, of the false claims that misrepresent God, good.

18 Sin, sickness, and death have no record in the Elohistic introduction of Genesis, wherein God creates the heavens, earth, and man.

Until that which contradicts the Truth of being 21 enters into the arena, evil has no history; and it is brought into view only as the unreal, in contradistinction to the real and eternal.

24 *Genesis* iv. 1. And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord [Jehovah].

27 This account is given, not of immortal man, but of mortal man, and of sin which is temporal. Both having

30 ^{Erroneous} conception. a beginning, must consequently have an end; while the sinless, real man is eternal. Eve's declaration, "I have gotten a man from the Lord," sup-

ses God to be the author of sin and sin's progeny. 1
is false sense of existence is fratricidal. In the words
Jesus, it (the devil) is "a murderer from the begin- 3
g." Error begins by reckoning life as separate from
spirit, thus sapping the foundations of immortality; as
life and immortality were something which matter can 6
not give and take away.

What can be the standard of good, of Spirit, of Life,
of Truth, if they produce their opposites, such as evil, 9
error, and death! God could never part an element of evil, and man possesses 11
Only one standard.
thing which he has not derived from God. How then 12
can man a basis for wrong-doing? Whence does he obtain the propensity or power to do evil? Has Spirit rendered to matter the government of the universe? 15
The Scriptures declare that God condemned this lie as man's origin and character, by condemning its symbol, 17
the serpent, to grovel beneath all the beasts A type of falsehood.
the field. It is false to say that Truth and
or commingle in creation. This falsity is exposed by
Master, in parable and argument, as self-evidently 21
wrong. Disputing these points with the Pharisees, and
quiring for the Science of creation, he says: "Do men
gather grapes of thorns?" Paul asks: "What commu- 24
nion hath light with darkness? And what concord hath
rival with Belial?"

The divine origin of Jesus gave him more than human 27
power to expound the facts of creation, and demonstrate
one Mind, which made and governs man Scientific
and the universe. The Science of creation, offspring. 30
was conspicuous in the birth of Jesus, inspired his wisest
and least-understood sayings, and was the basis of his

1 marvellous demonstrations. Jesus was the offspring of Spirit, and his existence shows that Spirit creates neither 3 a wicked nor a mortal man, lapsing into sin, sickness, and death.

6 In Isaiah we read: "I make peace, and create evil. I
the Lord do all these things;" but he referred to divine
9 ^{Cleansing} _{upheaval.} law, as stirring up the belief in evil to its
utmost,—when bringing it to the surface, and
9 reducing it to the common denominator, nothingness.

12 The muddy river-bed must be stirred, in order to be
purified. In moral chemicalization, when the symptoms
15 of evil, illusion, are aggravated, we may think, in our
ignorance, that the Lord hath wrought an evil; but
18 we ought to know that God's law only uncovers so-
called sin and its effects, that He may annihilate all
sense of sin.

Science renders "unto Cæsar the things which are Cæ-
sar's; and unto God the things that are God's." It says
21 ^{Allegiance} _{to Spirit.} to the human sense of sin, sickness, and death,
"God never made you, and you are a false
allegory, representing error as assuming a divine char-
acter, is to teach mortals never to believe a lie.

24 *Genesis* iv. 3, 4. Cain brought of the fruit of the ground
an offering unto the Lord [Jehovah]. And Abel, he also
brought of the firstlings of his flock, and of the fat thereof.

27 Cain is the type of mortal and material man, con-
ceived in sin and "shapen in iniquity," he was not the
30 ^{Spiritual and} _{material.} type of Truth and Love. Material in origin
and sense, he brings a material offering to
God. Abel takes his offering from the firstlings of the

flock. A lamb is a more animate form of existence, and 1 more nearly resembles a mind-offering, than does Cain's fruit. Jealous of his brother's gift, Cain seeks Abel's 3 life, instead of making his own gift a higher tribute to the Most High.

Genesis iv. 4, 5. And the Lord [Jehovah] had respect 6 unto Abel, and to his offering: but unto Cain, and to his offering, He had not respect.

Had God more respect for the homage bestowed 9 through a gentle animal, than for the worship expressed by Cain's fruit? No; but the lamb was a more spiritual type of even the human concept of Love than the herbs 12 of the ground could be.

Genesis iv. 8. Cain rose up against Abel his brother, and slew him. 15

The erroneous belief that life, substance, and intelligence can be material, ruptures the brotherhood of man at the very outset. 18

Genesis iv. 9. And the Lord [Jehovah] said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? 21

Here the serpentine lie invents new forms. It usurps Divine power at first. It is supposed to say, in the first instance, "Ye shall be as gods." Brotherhood repudiated. 24 Now it repudiates even the human duty of man towards his brother.

Genesis iv. 10, 11. And He [Jehovah] said, . . . The 27 voice of thy brother's blood crieth unto Me from the ground. And now art thou cursed from the earth.

1 The belief in material life sins at every step. It in-
2 curses Divine displeasure, and would kill Jesus, that it
3 ^{Murder brings} might be rid of troublesome Truth. Material
4 its curse. beliefs would slay the spiritual idea whenever and wherever it appears. Though error hides
5 behind a lie, and excuses guilt, it cannot forever be concealed. Truth, through her eternal laws, unveils error. It causes sin to betray itself, and sets upon
6 error the mark of the beast. The disposition to excuse guilt, or to conceal it, is punished. The avoidance of justice and the denial of truth tend to perpetuate sin,
7 invoke crime, jeopardize self-control, and mock Divine
8 mercy.

9 *Genesis iv. 15.* And the Lord [Jehovah] said unto him,
10 Therefore whosoever slayeth Cain, vengeance shall be taken
11 on him sevenfold. And the Lord [Jehovah] set a mark
12 upon Cain, lest any finding him should kill him.

13 "They that take the sword shall perish with the sword." Let Truth uncover and destroy error in God's
14 ^{Retribution} own way, and let human justice wait on the
15 ^{and remorse.} divine. Sin shall receive its full penalty, both for what it is and what it does. Justice marks the sinner, and teaches mortals not to remove the
16 waymarks of God. To enmity's own hell of hatred, justice consigns the lie which would murder, in order to advance itself.

17 *Genesis iv. 16.* And Cain went out from the presence of the Lord [Jehovah], and dwelt in the land of Nod.

18 The sinful misconception of Life, as something less than God, falls back upon itself, having no truth

to support it. This error, after reaching the climax 1 of suffering, yields to Truth and returns to dust; but it is only mortal man, not the real man, ^{Climax of} 8 who is lost. The image of Spirit cannot be ^{suffering.} effaced, since it is the ideal of Truth, and changes not, but becomes more beautifully apparent at error's 6 demise.

The material man is shut out by divine Science from the presence of God, for the five corporeal senses cannot 9 take cognizance of Spirit. They cannot come ^{Dwelling in} dreamland. into His presence, and must dwell in dream- land, until mortals arrive at the understanding that ma- 12 terial life, with all its sin, sickness, and death, is an illusion, against which divine Science is engaged in a warfare of extermination. The great verities of exist- 18 ence must not be shut out by falsity.

All error grows out of the evidence before the mate- 18 rial senses. If man is material, and originates in an egg, who shall say that he is not primarily ^{Man springs} 20 dust? May not Darwin be right in thinking ^{from Mind.} that apehood preceded mortal manhood? Minerals and 21 vegetables are found, according to divine Science, to be the creations of thought, not of matter. Did man, whom God created with a word, originate in an egg? When 24 Spirit made all, did it leave aught for matter to create? Ideas of Truth alone are reflected in the myriad mani- 27 festations of Life; and thus it is seen that man springs solely from Mind. The belief that matter supports life, would make Life, or God, mortal.

The text, "In the day that the Lord God [Jehovah 30 God] made the earth and the heavens," introduces the

1 record of material creation which followed the spiritual,
— a creation so wholly apart from God's, that Spirit
3 ^{Material} _{inception.} had no participation in it. In His creation
ideas became productive, obedient to Mind.
There was no rain, and "not a man to till the ground."
6 Mind, instead of matter, being the producer, Life was
self-sustained. Birth, decay, and death arise from the
material sense of things, not from the spiritual; for in
9 the latter, Life consisteth not of the things which a man
eateth. Matter cannot change the eternal fact that man
exists because God exists, and nothing is new to the
12 infinite Mind.

In Science, Mind neither produces matter, nor does
matter produce Mind. No mortal mind has the right
15 ^{First evil} _{suggestion.} or power to create or to destroy. All is in
the hands of the one Mind, even God. The
first statement about evil,— the first suggestion of
18 more than the one Mind, is in the fable of the serpent.
The facts of creation, as previously recorded, include
nothing of the kind.

21 The serpent is supposed to say, "Ye shall be as gods!"
but these gods must be evolved from materiality, and be
24 ^{Material} _{personality.} the very antipodes of immortal and spiritual
being. Man is the likeness of Spirit, but a
material personality is not this likeness. Therefore man,
in this allegory, is neither a lower god, nor the image
27 and likeness of the one God.

Erroneous belief reverses every position of understand-
ing and truth. Hence it declares mind to be in and of
30 matter, and existence to be infinity entering man's nos-
trils, so that matter shall become spiritual. Error be-
gins with corporeality as the producer, instead of divine

Principle, and explains Deity through mortal and finite 1 metaphors.

“Behold, the man is become as one of us.” This could 3 not be the utterance of Truth or Science; for, according to the record, material man was fast degenerating, and never had been divine. 6

The condemnation of mortals to till the ground means this, — that they should so improve material belief as to destroy it, by thought-germs tending spirit- 9 ually upward. Man, created by God, was ^{Mental} tillage. given dominion over the whole earth. The notion of a material universe is utterly opposed to the theory of 12 man as evolved from Mind. Such fundamental errors send falsity into all human conclusions, and accord neither place nor privilege to Deity. Error tills the 15 whole ground in this material theory, which is wholly a false view, destructive to existence and happiness. Outside of Christian Science all is vague and hypotheti- 18 cal, the opposite of Truth; yet this opposite, in its false view of God and man, impudently demands a blessing.

The translators of this record of scientific creation 21 entertained a false sense of being. They believed in the existence of matter, its propagation and power. Erroneous From that standpoint of error, they could not 24 standpoint. apprehend the nature and operation of Spirit. Hence the seeming contradiction in that Scripture, which is so glorious in its spiritual signification. Truth has but one 27 reply to all error, — to sin, sickness, and death: “Dust [nothingness] thou art, and unto dust [nothingness] shalt thou return.” 30

“As in Adam [error] all die, even so in Christ [Truth] shall all be made alive.” The mortality of

1 man is a myth, for man is immortal. The false belief that spirit is now submerged in matter, at some future

3 ^{Mortality} _{mythical.} time to be emancipated from it,—this belief alone is mortal. Spirit, God, never germinates, but is “the same yesterday, and to-day, and for-
6 ever.” If Mind, God, creates error, that error must have existed in the Mind of God, and this assumption of error would dethrone the perfection of Deity.

9 Is Christian Science contradictory? Is the divine Principle of creation misstated? Has God no Science to

12 ^{No truth from} _{a material} basis. declare Mind, while matter is governed by un-
erring intelligence? “There went up a mist from the earth;” this represents error as starting from an idea of good on a material basis. It
15 supposes God and man to be manifested only through the corporeal senses, although the material senses can take no cognizance of Spirit, or the spiritual idea.

18 Genesis and the Apocalypse seem more obscure than other portions of the Scripture, because they cannot possibly be interpreted from a material standpoint. To
21 the author they are transparent, for they contain the deep divinity of the Bible.

Christian Science is dawning upon a material age.

24 The great spiritual facts of being, like rays of light, ^{Dawning of} _{spiritual facts.} shine in the darkness; though the darkness, comprehending them not, may deny their
27 reality. The proof that the system herein stated is Christianly scientific resides in the good it accom-
plishes; for it cures on a divine demonstrable Prin-
30 ciple, which all may understand.

If mathematics should present a thousand different examples of one rule, the proving of one example

would authenticate all the others. A simple statement 1 of Christian Science, if demonstrated by healing, contains the proof of all here said of it. If one of the ^{Proof given in healing.} 3 statements in this book is true, every one must be true, for not one departs from its system and rule. You can prove for yourself, dear reader, the Science of 6 healing, and so ascertain if the author has given you the correct interpretation of Scripture.

The late Louis Agassiz, by his microscopic examination 9 of a vulture's ovum, strengthens the thinker's conclusions as to the scientific theory of creation. He was ^{Embryonic evolution.} 12 able to see in the egg the earth's atmosphere, the gathering clouds, the moon and stars, while the germinating speck of embryonic life seemed a small sun. Darwin's theory of evolution, from a material 15 basis, is more consistent than most theories in its history of mortality. Briefly, this is Darwin's theory,-- that Mind produces its opposite, matter, and endues it 18 with power to recreate the universe, including man. Material evolution implies that the great First Cause must become material, and afterwards must either return 21 again to Mind, or go down into dust and nothingness.

The Scriptures are very sacred. Our aim must be to have them understood spiritually, for only by this un- 24 derstanding can truth be gained. The true theory of the universe, including man, is not ^{True theory of the universe.} 27 in material history, but in spiritual development. Inspired thought relinquishes a material, sensual, and mortal theory of the universe, and adopts the spiritual and immortal. 30

It is this perception of Scripture which lifts humanity out of disease and death, and inspires faith. "The Spirit

1 and the bride say, Come! . . . and whosoever will, let him take the water of life freely." Christian Science separates error from truth, and breathes through perception. The sacred pages the spiritual sense of Life, substance, and intelligence. In this Science we discover man in the image and likeness of God. We see that man has never lost his spiritual estate and his eternal harmony.

9 How little light or heat reach our earth when clouds cover the sun's face! So Christian Science can be seen only as the clouds of corporeal sense roll away; and earth has little light or joy for mortals before Life is spiritually learned. Every agony of mortal error helps to destroy error itself, and so aids the apprehension of immortal Truth. This is the new birth going on hourly, whereby men may entertain angels, the true ideas of God, the spiritual sense of being.

18 Speaking of the origin of mortals, a famous naturalist says: "It is very possible that many general statements now current, about birth and generation, will be changed with the progress of information." Had the naturalist, through his tireless researches, gained the diviner side in Christian Science,—so far apart from his material sense of animal growth and organization,—he would have blessed the human race more abundantly.

27 Natural history is richly endowed by the labors and genius of great men. Modern discoveries have brought to light important facts in regard to so-called embryonic life. The propagation of their species, by butterfly, bee, and moth, without the customary presence of male companions, is a discovery

^{Scriptural}
⁸
^{Scriptural perception.}
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¹²
¹⁵
¹⁸
²¹
²⁴
²⁷
³⁰
^{The clouds dissolving.}
^{Prediction of a naturalist.}
^{Methods of reproduction.}

corroborative of the Science of Mind; because these 1 discoveries show that the origin and continuance of certain insects rest on a foundation apart from sexual 3 conditions. The supposition that life germinates in eggs, and must decay after it has grown to maturity, if not before, is shown by divine Metaphysics to be 6 a mistake,— a blunder which will finally give place to higher theories and demonstrations.

Creatures of lower forms of organization are supposed 9 to have, collectively, three differing methods of reproduction, and to multiply their species some- The three times through eggs, sometimes through buds, ^{processes.} 12 and sometimes through self-division. According to recent lore, successive generations do not begin with the *birth* of new individuals, or personalities, but with the 15 formation of the nucleus, or egg, whence one or more of those individualities subsequently emerge; and we must therefore look upon the simple ovum as the germ, the 18 starting-point, of the most complicated corporeal structures, including those which we call human. Here these material researches culminate,— in such vague hy- 21 potheses as must necessarily attend false systems, which rely upon physics, and are devoid of metaphysics.

In one instance a celebrated naturalist, Agassiz, dis- 24 covers the pathway leading to divine Science, and beards the lion of materialism in its den. At that point, however, even this great observer mis- ^{Deference to material law.} 27 takes nature, forsakes Spirit as the divine origin of creative Truth, and allows matter and material law to usurp the prerogatives of omnipotence. He absolutely 30 drops from his summit, coming down to a belief in the material origin of man; for he virtually affirms that the

1 germ of humanity is a circumscribed and non-intelligent egg.
3 If this be so, whence cometh Life, or Mind, to the human race? Matter surely possesseth it not. God is
6 ^{Deep-reaching} ~~interrogations.~~ the Life, or intelligence, which forms and pre-
serves the individuality and identity of animals as well as men. God cannot become finite, and so be limited within material bounds. Spirit cannot become
9 matter, nor can it be developed through its opposite. Of what avail is it to investigate what is miscalled material life, which ends in nameless nothingness, even as it begins?
12 The true sense of being and its eternal perfection should appear now, just as it will hereafter.

Error of thought is reflected in error of action. The
15 continual contemplation of existence as material and corporeal — as beginning and ending, with birth,
^{Stages of} ~~existence.~~ decay, and dissolution as its component stages
18 — hides the true and spiritual Life, and causes our standard to trail in the dust. If Life has any starting-point whatsoever, then the great I AM is a myth. If Life is
21 God, as the Scriptures imply, then Life is not embryonic; and an egg is an impossible enclosure for Deity.

Embryology supplies no instance of one species producing its opposite. A serpent never begets a bird, nor does a lion bring forth a lamb. Amalgamation is deemed monstrous, and is seldom fruitful; but it is not so
27 hideous and absurd as the supposition that Spirit — the pure and holy, the immutable and immortal — can originate the impure and mortal, and dwell in it. As Christian Science repudiates self-evident impossibilities, the material senses must father them; for both these senses and their reports are unnatural, impossible, and unreal.

Either Mind produces, or it is produced. If Mind is 1 first, it cannot produce its opposite, matter. If matter is first, it cannot produce Mind. Like produces like. In natural history, the bird is not ^{The real producer.} 3 the product of a beast. In spiritual history, matter is not the progenitor of Mind. 6

One distinguished naturalist argues that mortals spring from eggs and in races. Mr. Darwin admits this; but he adds that mankind has ascended ^{The ascent of species.} 9 through all the lower grades of existence. Evolution describes the gradations of human belief; but it does not acknowledge the method of divine 12 Mind, nor see that material methods are impossible in divine Science, and that all Science is of God, not of man. 15

Naturalists ask: "What can there be, of a material nature, transmitted through these bodies called eggs,—themselves composed of the simplest material elements,—by which all peculiarities of ancestry, belonging to either sex, are brought down from generation to generation?" The question of the naturalists amounts to this: How can matter originate or transmit mind? We answer that it cannot. Darkness and doubt encompass thought, so long as it bases creation on materiality. From a material standpoint, "Canst thou, by searching, find out God?" All must be Mind, or else all must be matter. Neither can produce the other. Mind is immortal; but the material seed must decay, in order to propagate its species, and the resulting germ is doomed to the same routine. 30

The ancient and hypothetical question as to which is first, the egg or the bird, is answered, if the egg produces .

1 the parent. But we cannot stop here. Another question follows: Who or what produces the parent of the
3 ^{Causation not in matter.} egg? That the earth was hatched from the
“egg of night” was once an accepted theory. Heathen philosophy, modern geology, and all other material hypotheses, deal with causation as contingent on matter, and as necessarily apparent to the corporeal senses, even where the proof requisite to sustain this assumption is undiscovered. Mortal theories make friends of sin, sickness, and death; whereas the spiritual facts of existence include no member of this dolorous
12 and fatal triad.

Human experience in mortal life, starting from an egg, corresponds with that of Job, when he says, “Man that
15 ^{Emergence of mortals.} is born of a woman is of few days, and full of trouble.” Mortals must emerge from this notion of material life as all-in-all. They must peck
18 their shells open with Christian Science, and look upward. Thought, loosened from a material basis, but not yet instructed by Science, may become wild with freedom, and so be self-contradictory.

From a material source flows no remedy for sorrow, sin, and death; for the redeeming power, from the ills
24 ^{Persistence of species.} they occasion, is not in egg or dust. The blending tints of leaf and flower show the order of matter to be the order of mortal mind. The
27 intermixture of different species, urged to its utmost limits, results in a return to the original species. Thus it is learned that matter is a manifestation of mortal
30 mind, and that matter always surrenders its claims, when the perfect and eternal Mind appears.

Naturalists describe the origin of mortal and material

existence in the various forms of embryology, and accompany their descriptions with important observations, which should awaken thought to a higher and purer contemplation of man's origin. This consciousness must precede an understanding of the harmony of being. Mortal thought must obtain a better basis, get nearer the Truth of being, or health will never be universal, and harmony will never become the standard of man.

Better basis
than embry-
ology.

One of our ablest naturalists has said: "We have no right to assume that individuals have grown or been formed under circumstances which made material conditions essential to their maintenance and reproduction, or important to their origin and first introduction." Why, then, is the naturalist's basis so materialistic, and why are his deductions generally material?

Adam was created before Eve. Herein it is seen that the maternal egg never brought forth Adam. Eve was formed from Adam's rib, not from a foetal ovum. Whatever theory may be adopted by general mortal thought, to account for human origin, that thought is sure to become the signal for the appearance of that method in finite forms and operations. If consentaneous human belief agrees upon an ovum as the point of emergence for the human race, this potent belief will immediately supersede the more ancient superstition about the creation from dust, or from the rib of our primeval father.

You may say that mortals are formed before they think, or know aught of their origin; and you may also ask how belief can affect a result which precedes the development of that belief. It can

Being is
immortal.

1 only be replied, that Christian Science reveals what "eye
9 hath not seen," — even the cause of all that exists, —
3 for the universe, inclusive of man, is as eternal as God,
who is its immortal Principle. There is no such thing
as mortality, nor are there properly any mortal beings;
6 because being is immortal, like Deity, — or, rather,
being and Deity are inseparable.

Error is always error. It is *no thing*. Any state-
9 ment of life, following from a misconception thereof,
Our conscious is erroneous, because it is destitute of any
development knowledge of its so-called selfhood, of its
12 origin or existence. The mortal is unconscious of his
foetal and infantile existence; but as he grows up into
another false claim, of self-conscious matter, he learns
15 to say: "I am somebody; but who made me?" Error
replies, "God made you." The first effort of error is,
and always has been, to impute to God the creation of
18 whatever is sinful and mortal; but infinite Mind sets at
naught such a mistaken belief.

Jesus defines this opposite of God and His creation
21 better than we can, when he says, "He is a liar, and the
Mendacity father of it." Jesus also said, "Have I not
of error chosen you twelve, and one of you is a devil."
24 This he said of Judas, one of Adam's race. Jesus never
intimated that God made a devil, but he did say, "Ye
are of your father, the devil." All these sayings were to
27 show that mind in matter is the author of itself, and is
simply a falsity and illusion.

It is the general belief that the lower animals are less
80 Ailments sickly than those possessing higher organiza-
of animals. tions, especially those of the human form.
This would indicate that there is less disease, in propor-

tion as the force of mortal mind is less felt, and that 1 health attends its absence. A fair conclusion from this might be, that it is the human belief, and not the divine 3 arbitrament, which brings the physical organism under the yoke of disease.

An inquirer once said to the discoverer of Christian 6 Science: "I like your explanations about truth, but I do not comprehend what you say about error." ^{Ignorance the} This is the nature of error. The mark of ^{sign of error.} 9 ignorance is on its forehead, for it neither understands nor can be understood. Error would have itself received as mind, as if it were as real and God-created as divine 12 truth; but Christian Science attributes to error neither entity nor power, because error is neither mind, nor the outcome of Mind. 15

Searching for the origin of man, who is the reflection of God, is like inquiring into the origin of God himself, the self-existent and eternal. Only impotent ^{The origin} 18 error would seek to unite Spirit with matter, ^{of divinity.} good with evil, immortality with mortality, and call this sham unity *man*; as if man were the offspring of both 21 Mind and matter, of both Deity and humanity. Creation rests on a spiritual basis. We lose our standard of perfection, and set aside the proper conception of Deity, 24 when we admit that the perfect is the author of aught that can become imperfect, that God bestows the power of sinning, or that Truth confers the ability to err. 27 Our great example, Jesus, could restore the individualized manifestation of existence, which seemed to vanish with death. Knowing that God is the Life of 30 man, Jesus was able to present himself unchanged after the crucifixion. Truth fosters the idea of Truth, and

1 not the belief in illusion or error. That which is real is sustained by Spirit.

3 Vertebrata, articulata, mollusca, and radiata are evolved by mortal and material thought. By this thought they are classified, and supposed to possess life and 6 ^{Genera} _{classified} mind. These beliefs will disappear, when the radiation of Spirit destroys forever any belief in intelligent matter. Then will the new heaven and new earth 9 appear, for the former things will have passed away.

Mortal belief infolds the conditions of sin. It dies, to live again in renewed forms, only to go out at last

12 ^{The Chris- tian's privi- lege.} forever; for life everlasting is not to be gained simply by dying. Christian Science may absorb the attention of sage and philosopher, but

15 the Christian alone can fathom it. It is made known most fully to him who understands best the divine Life. Did all the enlightenment of the race come from the deep 18 sleep which fell upon Adam? Sleep is darkness; but God's creative mandate was, "Let there be light." In sleep, cause and effect are mere illusions: They seem to 21 be, but are not. Oblivion and dreams, not realities, come with sleep. Even so goes on the Adam-belief, of which mortal and material life is the dream.

24 Ontology receives less attention than physiology.

Why? Because mortal mind must waken to ^{Ontology} _{versus} _{physiology.} spiritual life, before it cares to solve the problem of being; but when that awakening comes 27 existence will be viewed from a new standpoint.

It is related that a father, anxious to try such an 30 experiment, plunged his infant babe, only a few hours old, into water for several minutes, and repeated this operation daily, until the child could remain under water

twenty minutes, moving and playing without harm, like 1
a fish. Parents should remember this, and so learn how
to develop their children properly on dry land. 3

Mind controls the birth-throes in the lower realms of
nature, wherein parturition is without suffering. Vegeta-
bles, minerals, and many animals suffer no pain in multiplying; but human propagation ^{The curse removed.} 6
has its woe, because of its belief. Christian Science re-
veals harmony as proportionately increasing, as the line of creation rises towards spiritual man, — towards en-
larged understanding and intelligence; but in the line of the corporeal senses, the less a mortal knows of sin, 9
disease, and mortality, the better for him, — the less pain
and sorrow are his. When the mist of mortal mind evap-
orates, the curse will be removed which says to woman, 12
“ In sorrow thou shalt bring forth children.” Divine
Science rolls back the clouds of error with the light of
Truth, and lifts the curtain on man as never born, nor 15
ever dying, but coexistent with his creator.

Popular theology takes up the history of man as if he
began materially right, but immediately fell into spiritual 21
sin; whereas revealed religion proclaims the Science of
Mind, and its formations, as being in accordance with
the first chapter of the Old Testament, when Mind spake 24
and it was done.

CHAPTER XVI.

THE APOCALYPSE.

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. — REVELATION.

Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness. — PSALMS.

¹ **S**T. JOHN writes, in the tenth chapter of his book of Revelation:—

3 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth.

9 Is this angel, or message which comes from God, clothed with a cloud, divine Science? To mortal sense it

¹² The new Evangel. seems at first obscure, abstract, and dark; but a bright promise crowns its brow. When understood, it is Truth's prism and praise; when you look it fairly in the face, you can heal by its means, and 15 it hath for you a light above the sun, for God "is the light thereof." Its feet are pillars of fire, foundations of Truth and Love. It brings the baptism of the Holy 18 Ghost, whose flames of Truth were prophetically described, by John the Baptist, as consuming error.

This angel had in his hand "a little book," open for 1 all to read and understand. Did this same book contain the revelation of divine Science, whose "right 3 foot" or dominant power was upon the sea, ^{Truth's} ^{volume.} — upon elementary, latent error, the source of all error's visible forms? His left foot was upon the earth; that 6 is, a secondary power was exercised upon visible error and audible sin. The "still, small voice" of scientific thought reaches over continent and ocean, to the globe's 9 remotest bound. The inaudible voice of Truth is, to the human mind, "as when a lion roareth." It is heard in the desert, and in dark places of fear. It arouses the 12 "seven thunders" of evil, and stirs their latent forces to utter the full diapason of secret tones. Then is the power of Truth demonstrated, — made manifest 15 in the destruction of error. Then will a voice from harmony cry: "Go and take the little book. . . . Take it, and eat it up; and it shall make thy belly bitter, but 18 it shall be in thy mouth sweet as honey." Mortal, obey the heavenly evangel. Take up divine Science. Read it from beginning to end. Study it, ponder it. It will 21 be indeed sweet at its first taste, when it heals you; but murmur not over Truth, if you find its digestion bitter. When you approach nearer and nearer to this divine 24 Principle, when you eat the divine body thereof, thus partaking of the nature, or primal elements, of Truth and Love, do not be surprised nor discontented because 27 you must share the hemlock cup and eat the bitter herbs, for the Israelites of old, at the Paschal meal, thus prefigured this perilous passage out of bondage into the 30 El Dorado of faith and hope.

The twelfth chapter of the Apocalypse — or Reve-

1 lation of St. John — has a special suggestiveness in connection with this nineteenth century. In the opening of
3 ^{To-day's} lesson. the sixth seal, typical of six thousand years since Adam, the distinctive feature has special reference to the present age.

6 *Revelation* xii. 1. And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve 9 stars.

Heaven represents harmony, and divine Science interprets the Principle of heavenly harmony. The great
12 ^{True estimate of God's messenger.} miracle, to human sense, is divine Love, and the grand necessity of existence is to gain the true idea of what constitutes the kingdom of
15 heaven in man. This goal is never reached while we hate our neighbor, or entertain a false estimate of anyone whom God has appointed to voice his Word. Again,
18 without a correct sense of its highest visible idea, we can never understand the divine Principle. The botanist must know the genus and species, or nature of a
21 plant, in order to classify it, and treat it correctly: as it is with the floral kingdom, so is it with man.

Abuse of the motives and religion of St. Paul hid
24 from view the character of the apostle, which made him
26 ^{Persecution of harmful.} equal to so great a mission. Persecution, of all who ever spoke something new and better
27 of God, not only obscured the light of the ages, but was fatal to the persecutors. Why? Because it hid from them the true idea which was presented. To misunderstand Paul was to be ignorant of the divine idea he taught; and this lesser ignorance betrayed at once a

greater ignorance as to its divine Principle, — ignorance 1 as to the Truth and Life which lead to its discernment; which work out the ends of eternal good, and destroy 3 both the faith in evil, and the practice thereof.

Agassiz, through his microscope, saw the sun in an egg, at a point of so-called embryonic life. Because of 6 his more spiritual vision, St. John saw an ^{Esposals} ^{supernal} "angel standing in the sun." The Revelator beheld the spiritual idea from the mount of vision. 9 Purity was the symbol of Life and Love. He saw also the spiritual ideal, as a woman clothed in light, a bride coming down from heaven, wedded to the Lamb of 12 Love. To him, "the bride" and "the Lamb" represented the correlation of divine Principle and spiritual idea, God and his Christ, bringing harmony to earth. 15

John saw the human and divine coincidence, as shown in the man Jesus, as divinity embracing humanity, in Life and its demonstration, — reducing to human ^{Divinity and} ¹⁸ humanity perception and understanding the Life which is God. (In divine revelation, material and corporeal selfhood disappear, and the spiritual ideal is understood.) 21

The woman in the Apocalypse is the vignette, which illustrates as man the spiritual idea of God, — and God and man as the divine Principle and divine ^{Spiritual} ²⁴ ^{sunlight.} idea. The Revelator symbolizes Spirit by the sun. The idea is clad with the radiance of spiritual Truth, and matter is put under its feet. The light portrayed is really neither solar nor lunar, but spiritual Life, which is "the light of men." In the first chapter of the Fourth Gospel it is written, "There was a man sent from God . . . to bear witness of that Light." 27

John the Baptist prophesied the coming of the im-

1 maculate Jesus, and he saw in those days the spiritual
2 idea as the Messiah, who would baptize with the Holy
3 Ghost, — Divine Science. As Elias represents the
Spiritual idea fatherhood of God, through Jesus, so the
revealed. Revelator completes this figure with woman,
6 as the spiritual idea or type of God's motherhood. The
moon is under her feet. This idea reveals the universe
as secondary and tributary to Spirit, whence it borrows
9 its reflected light, substance, life, and intelligence.

The spiritual idea is crowned with twelve stars. The
twelve tribes of Israel, with all mortals, — separated, by
12 Spiritual idea belief, from man's divine origin and the true
crowned. idea, — will through much tribulation yield
to the activities of the divine Principle of man, in the
15 harmony of Science. These are the stars in the crown
of rejoicing. They are the lamps in the spiritual heavens
of this age, which show the workings of the spiritual idea
18 by healing the sick and the sinful, and by manifesting
the light which shines "unto the perfect day," as the
night of materialism wanes.

21 *Revelation* xii. 2. And she being with child cried, travail-
ing in birth, and pained to be delivered.

The spiritual idea is typified by a woman in travail,
24 waiting to be delivered of her sweet promise, but remem-
Travail and joy. bering no more her sorrow, for joy that the
birth goes on; for grand is the idea, and the
27 travail portentous.

Revelation xii. 3. And there appeared another wonder in
heaven; and behold a great red dragon, having seven heads
30 and ten horns, and seven crowns upon his heads.

Human sense may well marvel at discord ; while, to a 1
diviner sense, harmony is the real, and discord the unreal.
Mortals may well be astonished at sin, sick- ^{The dragon} 8
ness, and death. They may well be per- ^{as a type.}
plexed at human fear. They may be still more astounded
at hatred, which lifts its hydra head, showing its horns 6
in the many inventions of evil. But why should they
stand aghast at nothingness ? The great red dragon
only symbolizes a lie, — the belief that substance, life, 9
and intelligence can be material. This dragon stands
for the sum total of human error. The ten horns of the
dragon typify the belief that matter has a power of its 12
own, and that by means of an evil mind in matter it can
break the Ten Commandments.

The Revelator lifts the veil from this embodiment of 15
all evil, and beholds its awful character ; but he also sees
the nothingness of evil and the allness of God. ^{The sting of}
The Revelator sees that old serpent, whose ^{the serpent.} 18
name is devil, or evil, holding untiring watch, that he
may bite the heel of truth, and seemingly impede the off-
spring of the spiritual idea, which is prolific in health, 21
holiness, and immortality.

Revelation xii. 4. And his tail drew the third part of the
stars of heaven, and did cast them to the earth: and the 24
dragon stood before the woman which was ready to be
delivered, for to devour her child as soon as it was born.

The serpentine form stands for subtlety, winding its 27
way amidst all evil, but doing this in the name of good.
Its sting is spoken of by Paul, when he refers ^{Animal}
to "spiritual wickedness in high places." It ^{tendency.} 30
is the animal instinct in mortal minds, which would impel

1 them to devour each other, and cast out devils through
Beelzebub.

3 As of old, evil still charges the spiritual idea with
error's own nature and methods. This malicious animal
instinct (of which the dragon is the type) incites mortals
6 to kill even their fellow-mortals, morally and physically,
and worse still, then to charge the innocent with the
crime. This last infirmity of sin will sink its perpetrator
9 into a night without a star.

The author is convinced that the accusations against
Jesus of Nazareth, and even his crucifixion, were in-
12 ^{Malicious} barbarity. stigated by the criminal instinct here de-
scribed. The Revelator speaks of Jesus as the
Lamb of God, and of the dragon as warring against in-
15 nocence. Since Jesus must be tempted in all points, he,
the immaculate, met and conquered sin in every form.
The brutal barbarity of his foes could emanate from
18 no source except the highest degree of human depravity.
Jesus "opened not his mouth." The spiritual idea
paused before the tribunal of mortal mind, (unloosed in
21 order that this false claim of mind in matter might
secretly defy immortal Mind,) until the majesty of Truth
should be demonstrated in divine Science.

24 From Genesis to the Apocalypse, sin, sickness, and
death, envy, hatred, and revenge, — all evil, — are typi-
fied by a serpent, or animal subtlety. Jesus
27 ^{Doom of} the dragon. said, quoting a line from the Psalms, "They
hated me without a cause." The serpent is perpetually
close upon the heel of harmony. It pursues with hatred
30 the spiritual idea, from the beginning to the end. In
Genesis, this allegorical, talking serpent typifies mortal
mind, "more subtle than any beast of the field." In the

Apocalypse, when nearing its doom, its evil increases, 1 and it becomes the great red dragon, swollen with sin, inflamed with war against Spirit, and ripe for destruction. It is full of lust and hate, loathing the brightness of divine glory.

Revelation xii. 5. And she brought forth a man child, who 6 was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne.

Led on by the grossest element of mortal mind, Herod 9 decreed the death of every male child, in order that the man Jesus (the masculine representative of the spiritual idea) might never hold sway, ^{The conflict with purity.} 12 and deprive Herod of his crown. The impersonation of the spiritual idea had a brief history in the earthly life of our Master; but "of his kingdom there shall be 15 no end," for Christ, God's idea, will eventually rule all nations and peoples — imperatively, absolutely, finally — with divine Science. This immaculate idea, represented 18 first by man and last by woman, according to the Reve- lator, will baptize with fire; and the fiery baptism will burn up the chaff of error with the fervent heat of Truth 21 and Love, melting and purifying even the gold of human character. After the stars sang together, and all was primeval harmony, the material lie made war upon the 24 spiritual idea; but this only impelled the idea to rise to the zenith of demonstration, destroying sin, sickness, and death, and to be caught up unto God, — be found in 27 its divine Principle.

Revelation xii. 6. And the woman fled into the wilder-
ness, where she hath a place prepared of God. 30

1 As the children of Israel were guided triumphantly through the Red Sea, the dark ebbing and flowing tides
3 ^{Spiritual} of human fear, — as they were led through guidance. the wilderness, walking wearily through the great desert of human hopes, and anticipating the promised joy, — so shall the spiritual idea guide all right desires in their passage from sense to Soul, from a material sense of existence to the spiritual, up to the 9 glory prepared for them who love God. Stately Science pauses not, but moves before them, a pillar of cloud by day and of fire by night, leading up to divine heights.
12 If we remember the beautiful description which Sir Walter Scott puts into the mouth of Rebecca the Jewess, in the story of Ivanhoe, —

15 When Israel, of the Lord beloved,
 Out from the land of bondage came,
 Her fathers' God before her moved,
18 An awful guide in smoke and flame, —

we may also offer the prayer which concludes the same hymn, —

21 And oh, when gathers on our path,
 In shade and storm, the frequent night,
 Be Thou, longsuffering, slow to wrath,
24 A burning and a shining light.

Revelation xii. 7, 8. And there was war in heaven: Michael and his angels fought against the dragon; and the 27 dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven.

The Old Testament assigns to the angels — to God's 30 ^{Angelic} offices. divine messages — different offices. Michael's characteristic is spiritual strength. He leads the hosts of heaven against the power of Satan, and

fights the holy wars. Gabriel has the more quiet task 1 of imparting a sense of the ever-presence of ministering Love. These angels deliver us from the depths. Truth 3 and Love come nearer in the hour of woe when strong faith, or spiritual strength, wrestles and prevails, through the understanding of God. The Gabriel of His presence 6 has no contests. To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, or death. Against such, the dragon warreth not long, for he is 9 killed by the divine impulse. Truth and Love prevail against the dragon because the dragon cannot safely war with them. Thus endeth the warfare between the flesh 12 and Spirit.

Revelation xii. 9. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiv- 15 eth the whole world : he was cast out into the earth, and his angels were cast out with him.

That false claim — that ancient belief, that old ser- 18 pent whose name is devil (evil), claiming that there is intelligence in matter either to benefit or to injure men — is pure delusion, the red dragon ; Dragon cast down to earth. 21 and it is cast out by Christ, Truth, and the spiritual idea, and so proven to be powerless. The words “cast unto the earth” show the dragon to be noth- 24 ingness, dust to dust ; and therefore, in his pretence of being a talker, he must have been a lie from the begin- ning. His angels, or messages, are cast out with their 27 author. The beast and the false prophets are lust and hypocrisy. These wolves in sheep’s clothing are de- tected and killed by innocence, the Lamb of Love. 20

Divine Science shows how the Lamb slays the wolf.

1 Innocence and Truth overcome guilt and error. Ever since the foundation of the world, ever since error would
3 ^{Warfare} establish material belief, evil has tried to slay with error. the Lamb; but Science is able to destroy this lie, called evil. The twelfth chapter of the Apocalypse typifies the divine method of warfare in Science, and its glorious results. The following chapters depict the fatal effects of trying to meet error with error. The 9 narrative follows the order used in Genesis. First the true method of creation is set forth in Genesis, and then the false. Here, also, the Revelator first exhibits the 12 true warfare, and then the false.

Revelation xii. 10-12. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the 15 kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by 18 the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the 21 inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

24 For victory over a single sin we give thanks, and magnify the Lord of Hosts. Then what shall we say of the 27 ^{Pean of} ^{jubilee.} mighty conquest over all sin? A louder song, sweeter than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends 30 forth her primal and everlasting strain. Self-abnegation — by which we lay down all for Truth, or Christ, in our warfare against error — is a rule in Christian Science.

This rule clearly interprets God as divine Principle, — as 1
Life, represented by the Father; as Truth, represented
by the Son; as Love, represented by the Mother. Every 3
mortal at some period, here or hereafter, must grapple
with and overcome the mortal belief in a power opposed
to God. 6

The Scripture, “Thou hast been faithful over a few
things, I will make thee ruler over many,” is literally ful-
filled, when we are conscious of the supremacy 9
of Truth, whereby the nothingness of error is ^{The robe} _{of Science.}
seen, and we know that its nothingness is in proportion
to its wickedness. He that touches the hem of Christ’s 12
robe, and masters his mortal beliefs, animality, and hate,
rejoices in the proof of healing, — in a sweet and certain
sense that God is Love. Alas for those who break faith 15
with divine Science, and fail to strangle the serpent of
sin, as well as of sickness! They are dwellers still in
the deep darkness of belief. They are in the surging sea 18
of error, not struggling to lift their heads above the
drowning wave.

What must the end be? They must eventually exi- 21
ate their sin through suffering. The sin, which one has
made his bosom companion, comes back to ^{Expiation by} _{suffering.} 24
him at last with accelerated force; for the devil knoweth his time is short. Here the Scriptures
declare that evil is temporal, not eternal. The dragon
is at last stung to death by his own malice; but how 27
many periods of torture it may take to remove all sin,
must depend upon its obduracy.

Revelation xii. 18. And when the dragon saw that he was 20
cast unto the earth, he persecuted the woman which brought
forth the man child.

1 The march of mind, and honest investigation, will bring the hour when the people will chain, with fetters
3 ^{Apathy to} _{occultism.} of some sort, the growing occultism of this period. The present apathy as to the tendency of certain active yet unseen mental agencies will 6 finally be shocked into another extreme mortal mood, — into human indignation; for one extreme follows another.

9 *Revelation xii. 15, 16.* And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood. And the earth helped 12 the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

Millions of unprejudiced minds — simple seekers for 15 Truth, weary wanderers, athirst in the desert — are ^{Receptive} hearts. waiting and watching for rest and drink. Give them a cup of cold water in Christ's 18 name, and never fear the consequences. What if the old dragon should send forth a new flood, to drown the Christ-idea? He can neither drown your voice with its 21 roar, nor again sink the world into the deep waters of chaos and old night. In this age the earth will help the woman; the spiritual idea will be understood. Those 24 ready for the blessing you impart will give thanks. The waters will be pacified, and Christ will command the wave.

27 When God heals the sick or the sinful, they should know the great benefit Mind has wrought. They should 30 ^{Hidden ways} _{of iniquity.} also know the great delusion of mortal mind, when it makes them sick or sinful. Many are willing to open the eyes of the people to the power of

good resident in divine Mind; but they are not as willing to point out the evil in human thought, and expose its hidden mental ways of accomplishing iniquity. 3

Why this backwardness, since exposure is necessary, to ensure the avoidance of the evil? Because people like you better when you tell them their virtues than when you tell them their vices. It requires the spirit of our blessed Master to tell a man his faults, and so risk human displeasure, for the sake of doing right and benefiting our race. Who is telling mankind of their foe in ambush? Is the informer one who sees the foe? If so, listen and be wise. Escape from evil, and designate those as unfaithful stewards who have seen the danger and yet have given no warning. 9

At all times, and under all circumstances, overcome evil with good. Know thyself, and God will supply the wisdom and the occasion for a victory over evil. Clad in the panoply of Love, ^{The armor of divinity.} 15 human hatred cannot reach you. The cement of a higher humanity will unite all interests in the one divinity. 21

Through trope and metaphor, the Revelator — immortal scribe of Spirit, and of a true idealism — furnishes the mirror in which mortals may see their own image. In significant figures he depicts the thoughts which he beholds in mortal mind. Thus he rebukes the conceit of sin, and foreshadows its doom. 27 With his spiritual strength, he has opened wide the gates of glory, and illumined the night of paganism with the sublime grandeur of divine Science, outshining sin, 30 sorcery, lust, and hypocrisy. He takes away mitre and sceptre. He enthrones pure and undefiled religion, and

1 lifts on high only those who have washed their robes white in obedience and suffering.

3 Thus we see, in both the first and last books of the Bible, — in Genesis and in the Apocalypse, — that sin ^{Native nothingness of sin.} is to be Christianly and scientifically reduced 6 to its native nothingness. “Little children, love one another,” is the most simple and profound saying of the inspired writer. In Science we are children of 9 God; but whatever is of material sense, or mortal, belongs not to His children, for materiality is the inverted image of spirituality.

12 Love fulfills the law in Christian Science, and nothing short of this divine Principle, understood and demonstrated, can ever furnish the vision of the 15 ^{Fulfillment of the Law.} Apocalypse, open the seven seals of error with Truth, or uncover the myriad illusions of sin, sickness, and death. Under the supremacy of Spirit, it will be 18 seen and acknowledged that matter must disappear.

In Revelation xxi. 1 we read: —

And I saw a new heaven and a new earth: for the first 21 heaven and the first earth were passed away; and there was no more sea.

The Revelator had not yet passed the transitional 24 stage in human experience called death, but he already ^{Man's present} saw a new heaven and a new earth. Through ^{possibilities.} what sense came this vision to St. John?

27 Not through the material visual organs for seeing; for optics are inadequate to take in so wonderful a scene. Were this new heaven and new earth terrestrial or

celestial, material or spiritual ? They could not be the 1 former, for the human sense of space is unable to grasp such a view. The Revelator was on our plane of 3 existence, while yet beholding what the eye cannot see, — that which is invisible to the uninspired thought. This testimony of Holy Writ sustains the fact in 6 Science, that the heavens and earth to one human consciousness — or that consciousness which God be- stows — are spiritual ; while to another, the unillumined 9 human mind, the vision is material. This shows un- mistakably that what we term matter, and spirit, in- dicate states and stages of consciousness. 12

Accompanying this scientific consciousness was another revelation, even the declaration from heaven, supreme harmony, that God, the divine Prin- 15 ciple thereof, is ever with men, and they are ^{Nearness} _{of Deity.} His people. Thus man was regarded no longer as a miserable sinner, but as the blessed child of God. Why ? 18 Because St. John's corporeal sense of the heavens and earth had vanished ; and in place thereof was his spirit- ual sense, the subjective state, whereby he could see the 21 new heaven and new earth, which involve the spiritual sense and consciousness of all things. This is Scriptural authority for concluding that such a recognition of being 24 is, and has been, possible to men in this present state of existence ; that we can become conscious, here and now, of a cessation of death, sorrow, and pain. This is indeed 27 a foretaste of absolute Christian Science. Take heart, dear sufferer, for this reality of being will surely appear sometime and in some way. There will be no more pain, 30 and all tears will be wiped away. When you read this, remember Jesus' words, "The kingdom of God is within

1 you." This spiritual consciousness is therefore a present possibility.

3 The Revelator also takes in another view, adapted to console the weary pilgrim, journeying "uphill all the way."

6 He writes, in Revelation xxi. 9 :—

And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked 9 with me, saying, Come hither, I will show thee the bride, the Lamb's wife.

This ministry of Truth, this message from divine Love, 12 carried John away in spirit. It exalted him till he be-

^{Vials of wrath and consolation.} came conscious of the spiritual facts of being, and the "New Jerusalem, coming down from 15 God, out of heaven,"—the spiritual outpour-

ing of bliss and glory,—which he describes as the city which "lieth foursquare." The beauty of this text is,

18 that the sum total of human misery—represented by the seven angelic vials full of seven plagues—has full compensation in the law of Love. Note this,—that the

21 very message, or swift-winged thought, which poured forth hatred and torment, brought also the experience which at last lifted the seer to behold the great city,

24 whose four equal sides are heaven-bestowed and heaven-bestowing.

Think of this, dear reader, for it will lift the sackcloth 27 from your eyes, and you will behold the soft-winged dove

^{Spiritual wedlock.} presently descending upon you. The very circumstance which your suffering sense

30 deems wrathful and afflictive, Love can make an angel entertained unawares. Then thought gently whispers:

“Come hither! Arise from your false consciousness, ¹ into the true sense of Love, and behold the Lamb’s wife, — Love wedded to its own spiritual idea;” then ³ cometh the marriage feast, for this revelation will destroy forever the physical plagues imposed by corporeal sense. ⁶

This sacred city, described in the Apocalypse (xxi. 16) as one that “lieth four-square,” and cometh “down from God, out of heaven,” represents the light ^{The city} ⁹ and glory of divine Science. The builder ^{four-square.} and maker of this New Jerusalem is God, as we read in the book of Hebrews; and it is “a city which hath ¹² foundations.” The description is metaphoric. Spiritual teaching must always be by symbols. Did not Jesus illustrate by the mustard-seed and the prodigal? Taking ¹⁵ the city in its allegorical sense, the description of it as four-square has a profound meaning. The four sides of our city are the Word, Christ, Christianity, and divine ¹⁸ Science; “and the gates of it shall not be shut at all by day: for there shall be no night there.” This city is wholly spiritual, as its four sides indicate. ²¹

As the Psalmist saith, “Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.” It is ^{The royally} ²⁴ indeed a city of the Spirit, fair, royal, and ^{divine gates.} square. Northward, its gates open to the North Star, the Word, the polar magnet of Revelation; eastward, to ²⁷ the star seen by the Wisemen of the Orient, who followed it to the manger of Jesus; southward, to the genial tropics, with the Southern Cross in the skies, ³⁰ — the Cross of Calvary, which binds human society into solemn union; westward, to the grand realization

1 of the Golden Shore of Love and the Peaceful Sea of Harmony.

3 This heavenly city, lighted by the Sun of Righteousness, — this New Jerusalem, this infinite All, which to ^{Revelation's} us seems hidden in the mist of remoteness, ^{pure zenith.} — reached St. John's vision while yet he tabernacled with mortals.

In Revelation xxi. 22, further describing this holy city, 9 the beloved Disciple writes: —

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

12 There was no temple, — that is, no material structure wherein to worship God; for He must be worshipped in spirit, and Love. The word *temple* also means ^{The shrine} _{celestial} body. The Revelator was familiar with Jesus'

15 use of this word, as when he spoke of his material body as the temple, to be temporarily rebuilt (John ii. 21).

18 What further indication need we of the real man's incorporeality than this, that John saw heaven and earth, with "no temple [body] therein." This kingdom 21 of God "is within you," — is within reach of man's consciousness here, and the spiritual idea reveals it.

In divine Science, man possesses this recognition of 24 harmony consciously, in proportion to his understanding of God.

The term Lord, as used in our version of the Old 27 Testament, is often synonymous with Jehovah, and ex-

presses the Jewish concept, not yet elevated ^{Divine sense} _{of Deity.} to deific apprehension, through spiritual trans-

30 figuration. Yet the word gradually approaches a higher meaning. This human sense of Deity yields to the di-

vine sense, even as the material sense of personality 1
yields to the incorporeal sense of God and man, as the
infinite Principle and infinite idea, — as one Father, with 3
His universal family, held in the gospel of Love. The
Lamb's wife presents the unity of male and female as no
longer two wedded individuals, but two individual na- 6
tures in one; and this compounded spiritual individuality
reflects God as Father-Mother, not as a corporeal
being. In this divinely united spiritual consciousness 9
there is no impediment to the perfectibility of God's
creation and eternal bliss.

This spiritual, holy habitation hath no boundary 12
or limit; but its four cardinal points are: first, the
Word of Life, Truth, and Love; second, ^{The city of} the Christ, the spiritual idea of God; third, ^{our God.} 15
Christianity, which is the outcome of the divine Principle
of the Christ-idea in Christian history; fourth,
Christian Science, which to-day and forever interprets 18
this great example and the great Exemplar. This city
of our God hath no need of sun or satellite, for Love
is the light thereof, and divine Mind is its own inter- 21
preter. All who are saved must walk in this light.
Mighty potentates and dynasties will lay down their
honors within it. Its gates open towards light and 24
glory, both within and without; for all is good, and
nothing can enter that city, which "desileth, . . . or
maketh a lie." 27

The writer's present feeble sense of Christian Science
closes with St. John's Revelation as seen by the great
apostle; for his vision is the acme of this Science, as 29
the Bible reveals it.

In the following Psalm one word shows, though

1 faintly, the light that Christian Science throws on the
Scriptures, by substituting for the corporeal sense the
3 incorporeal or spiritual sense of Deity:—

PSALM XXIII.

[DIVINE LOVE] is my shepherd; I shall not want.
6 [LOVE] maketh me to lie down in green pastures: [LOVE]
leadeth me beside the still waters.

[LOVE] restoreth my soul [spiritual sense]: [LOVE] leadeth
9 me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of
death, I will fear no evil: for [LOVE] is with me; [LOVE's]
12 rod and [LOVE's] staff they comfort me.

[LOVE] prepareth a table before me in the presence of
mine enemies: [LOVE] anointeth my head with oil; my cup
15 runneth over.

Surely goodness and mercy shall follow me all the days of
my life; and I will dwell in the house [the consciousness] of
18 [LOVE] for ever.

CHAPTER XVII.

GLOSSARY.

These things saith He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth; and shutteth and no man openeth; I know thy works; behold, I have set before thee an open door, and no man can shut it. — REVELATION.

IN Christian Science we learn that the substitution of 1 the spiritual for the material definition of a Scriptural word often elucidates the meaning of the inspired 3 writer. For this cause this chapter is added. It contains the metaphysical interpretation of Bible terms, — giving their spiritual sense, which is also their original 6 meaning.

ABEL. Watchfulness; self-offering; surrendering to the creator the early fruits of experience. 9

ABRAHAM. Fidelity; faith in the divine Life and eternal Principle of being.

This patriarch illustrated the purpose of Love to 12 create trust in good, and showed the life-preserving power of spiritual understanding.

ADAM. Error; a falsity; the belief in “original sin,” 15 sickness, and death; evil; the opposite of good, — God and His creation; a curse; a belief in intelligent matter,

1 finiteness, and mortality ; "dust to dust ;" red sand-
2 stone ; nothingness ; the first god of mythology ; not
3 God's man, who represents the one God, and is His own
4 image and likeness ; the opposite of Spirit and His crea-
5 tions ; that which is not the image and likeness of good,
6 but a material belief, opposed to the one Mind, or Spirit ;
7 a so-called finite mind, producing other minds, thus
8 making "gods many and lords many" (1 Corinthians
9 viii. 5) ; a product of nothing, as the mimicry of some-
10 thing ; an unreality, as opposed to the great reality of
11 spiritual existence and creation ; a so-called man, whose
12 origin, substance, and mind are found to be the anti-
13 pole of God, or Spirit ; an inverted image of Spirit ; the
14 image and likeness of what God has not created, namely,
15 matter, sin, sickness, and death ; the opposer of Truth,
16 termed error ; the counterfeit of Life, which ultimates
17 in death ; the opposite of Love, called hate ; the usurper
18 of Spirit's creation, called self-creative matter ; immor-
19 tality's opposite, mortality ; that of which wisdom saith,
20 "Thou shalt surely die."

21 This name represents the false supposition that Life
22 is not eternal, but has beginning and end ; that the
23 infinite enters the finite, intelligence passes into non-
24 intelligence, and Soul dwells in material sense ; that
25 immortal Mind results in matter, and matter in mortal
26 mind ; that the one God and creator entered what He
27 created, and then disappeared in the atheism of matter.

ADVERSARY. An adversary is one who opposes, denies,
28 disputes, not one who constructs and sustains reality
and Truth. Jesus said of the devil, "He was a mur-
30 derer from the beginning, . . . he is a liar and the father

of it." This view of Satan is confirmed by the name 1 often conferred upon him in Scripture, the "adversary."

✓ **ALMIGHTY.** All-power; infinity; omnipotence. 3

ANGELS. God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality. 6

ARK. Safety; the idea, or reflection, of Truth, proven to be as immortal as its Principle; the understanding of 9 Spirit, destroying belief in matter.

God and man coexistent and eternal. Science showing that the spiritual realities of all things are created 12 by Him, and exist forever. The ark indicates temptation overcome, and followed by exaltation.

ASHER (Jacob's son). Hope and faith; spiritual compensation; the ills of the flesh rebuked. 15

BABEL. Self-destroying error; a kingdom divided against itself, which cannot stand; material knowledge. 18

The higher false knowledge builds, on the basis of evidence obtained from the five corporeal senses, the more confusion ensues, and the more certain is the downfall 21 of its structure.

BAPTISM. Purification by Spirit; submergence in 24 Spirit.

We are "willing rather to be absent from the body, and to be present with the Lord." (2 Corinthians v. 8.)

1 BELIEVING. Firmness and constancy ; not a faltering or blind faith, but the perception of spiritual Truth.
3 Mortal thoughts, illusion.

BENJAMIN (Jacob's son). A physical belief as to life, substance, and mind ; human knowledge, or so-called
6 mortal mind, devoted to matter ; pride ; envy ; fame ; illusion ; a false belief ; error masquerading as the possessor of life, strength, animation, and power to act.
9 Renewal of affections ; self-offering ; an improved state of mortal mind ; the introduction of a more spiritual origin ; a gleam of the infinite idea of the infinite Principle ; a spiritual type ; that which comforts, consoles, and supports.

BRIDE. Purity and innocence, conceiving man in the
15 idea of God ; a sense of Soul, which has spiritual bliss, and enjoys but cannot suffer.

BRIDEGROOM. Spiritual understanding ; the pure consciousness that God, the divine Principle, creates man as His own spiritual idea, and is the only creative power.

BURIAL. Corporeality and physical sense put out of sight and hearing ; annihilation. Submergence in Spirit ; immortality brought to light.

CANAAN (the son of Ham). A sensuous belief ; the
24 testimony of what is termed material sense ; the error which would make man mortal, and would make mortal mind a slave to the body.

27 CHILDREN. Life, Truth, and Love's spiritual thoughts and representatives.

Sensual and mortal beliefs; counterfeits of creation, 1 whose better originals are God's thoughts, not in embryo, but in maturity; material suppositions of life, substance, 3 and intelligence, opposed to the Science of being.

CHILDREN OF ISRAEL. The representatives of Soul, not corporeal sense; the offspring of Spirit, such as having wrestled with error, sin, and sense, are governed by divine Science; some of the ideas of God, beheld as men, casting out error and healing the sick; Christ's offspring. 9

CHRIST. The divine manifestation of God, which comes to the flesh, to destroy incarnate error.

CHURCH. The structure of Truth and Love; whatever 12 rests upon and proceeds from divine Principle.

The Church is that institution which affords proof of its utility, and is found elevating the race, rousing the 15 dormant understanding from material beliefs, to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and 18 healing the sick.

CREATOR. Spirit; Mind; intelligence; the animating divine Principle of all that is real and good; self- 21 existent Life, Truth and Love; that which is perfect and eternal; the opposite of matter and evil, which have no Principle; God, who made all that was made, and could 24 not create an atom or an element the opposite of Himself.

DAN (Jacob's son). Animal magnetism; so-called mortal mind controlling mortal mind; error, working out 27 the designs of error; one belief preying upon another.

1 DAY. The irradiance of Life; light, the spiritual idea of Truth and Love.

3 "And the evening and the morning were the first day." (Genesis i. 5.) The objects of time and sense, in the illumination of spiritual understanding, disappear, 6 and Mind measures time according to the good it unfolds. This unfolding is God's day; and "there shall be no night there."

9 DEATH. An illusion, the lie of life in matter; the unreal and untrue; the opposite of Life.

Matter has no life, hence it has no real existence. 12 Mind is immortal. The flesh, warring against Spirit; that which frets itself free from one belief, only to be fettered by another, until every belief of life where Life is 15 not, yields to eternal Life. Any material evidence of death is false, for it contradicts the spiritual facts of being.

DEVIL. Evil; a lie; error; neither corporeality nor 18 mind; the opposite of Truth; a belief in sin, sickness, and death; animal magnetism; the lust of the flesh, which saith: "I am life and intelligence in matter.

21 There is more than one mind, for I am mind,—a wicked mind, self-made, or created by a tribal god, and put into the opposite of mind, termed matter, thence to reproduce 24 a mortal universe, including man, not after the image and likeness of Spirit, but after my own image."

DOVE. A symbol of divine Science; purity and 27 peace; hope and faith.

DUST. Nothingness; the want of substance, life, or intelligence.

EARS. Not organs of the so-called corporeal senses, 1
but spiritual understanding.

Jesus said, referring to spiritual perception, "Having 3
ears, hear ye not?" (Mark viii. 18.)

EARTH. A sphere; a type of eternity and immortality, 6
which are likewise without beginning or end.

To material sense, earth is matter; to spiritual sense,
it is a compound idea.

ELIAS. Prophecy; spiritual evidence, opposed to ma- 9
terial sense; Christian Science, whereby to discern the
spiritual fact of whatever the material senses behold;
the basis of immortality. 12

"Elias truly shall first come and restore all things."
(Matthew xvii. 11.)

ERROR. See chapter on Recapitulation, page 472. 15

EUPHRATES. (A river.) Divine Science, encompassing
the universe and man; the true idea of God; a type 18
of the glory which is to come; metaphysics, taking the
place of physics; the reign of righteousness. The atmos-
phere of human belief, before it accepts sin, sickness,
or death; a state of mortal thought, whose only error is 21
limitation; finity; the opposite of infinity.

EVE. A beginning; mortality; that which does not
last forever; a finite belief concerning life, substance, and 24
intelligence in matter; error; the belief that the human
race originated materially instead of spiritually,—that
man started firstly from dust, secondly from a rib, and 27
thirdly from an egg.

1 EVENING. Mistiness of mortal thought; weariness of mortal mind; obscured views; peace and rest.

3 EYES. Spiritual discernment, — not material but mental.

Jesus said, thinking of the outward vision, “Having eyes, see ye not?” (Mark viii. 18.)

FAN. Separator of fable from fact; that which gives action to thought.

9 FATHER. Eternal Life; the one Mind; the divine Principle, commonly called God.

FEAR. Heat; inflammation; anxiety; ignorance; error; desire; caution.

FIRE. Fear; remorse; lust; hatred; destruction; affliction, purifying and elevating man.

15 FIRMAMENT. Spiritual understanding; the scientific line of demarcation between Truth and error, between Spirit and so-called matter.

18 FLESH. An error of physical belief; a supposition that life, substance, and intelligence are in matter; an illusion; a belief that matter has sensation.

21 GAD (Jacob's son). Science; spiritual being, understood; haste towards harmony.

GETHSEMANE. Patient woe; the human yielding to the divine; love meeting no response, but still remaining love.

GHOST. An illusion; a belief that mind is outlined 1 and limited; a supposition that spirit is finite.

GIHON (river). The rights of woman acknowledged 3 morally, civilly, and socially.

GOD. The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; 6 Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence.

GODS. Mythology; a belief that life, substance, and 9 intelligence are both mental and material; a supposition of sentient physicality; the belief that infinite Mind is in finite forms; the various theories that hold mind to be 12 a material sense, existing in brain, nerve, matter; supposititious minds, or souls, going in and out of matter, erring and mortal; the serpents of error, which say, "ye 15 shall be as gods."

God is one God, infinite and perfect, and cannot become finite and imperfect. 18

GOOD. God; Spirit; omnipotence; omniscience; omnipresence; omni-action.

HAM (Noah's son). Corporeal belief; sensuality; 21 slavery; tyranny.

HEART. Mortal feelings, motives, affections, joys, and sorrows. 24

HEAVEN. Harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul. 27

1 HELL. Mortal belief; error; lust; remorse; hatred; revenge; sin; sickness; death; suffering and self-
8 destruction; self-imposed agony; effects of sin; that which "worketh abomination or maketh a lie."

HIDDEKEL (river). Divine Science, understood and
6 acknowledged.

HOLY GHOST. Divine Science; the development of eternal Life, Truth, and Love.

9 I, or EGO. Divine Principle; Spirit; Soul; incorporeal, unerring, immortal and eternal Mind.

There is but one I, or Us, but one divine Principle, or
12 Mind, governing all existence; man and woman unchanged forever in their individual characters, even as numbers which never blend with each other, though
15 they are governed by one Principle. All the objects of God's creation reflect one Mind; and whatever reflects not this one Mind, is false and erroneous, even the belief
18 that life, substance, and intelligence are both mental and material.

I AM. God; incorporeal and eternal Mind; divine
21 Principle; the only Ego.

IN. A term obsolete in Science, if used in reference to Spirit, or Deity.

24 INTELLIGENCE. Substance; self-existent and eternal Mind; that which is never unconscious or limited.

See chapter on Recapitulation, page 469.

ISSACHAR (Jacob's son). A corporeal belief; the 1
offspring of error; envy; hatred; selfishness; self-will;
lust. 8

JACOB. A corporeal mortal, embracing duplicity, re-
pentance, sensualism. Inspiration; the revelation of
Science, wherein the so-called material senses yield to 6
the spiritual sense of Life and Love.

JAPHET (Noah's son). A type of spiritual peace,
flowing from the understanding that God is the divine 9
Principle of all existence, and man His idea, the child
of His care.

JERUSALEM. Mortal belief and knowledge, obtained 12
from the five corporeal senses; the pride of power,
and the power of pride; sensuality; envy; oppression;
tyranny. Home, heaven. 15

JESUS. The highest human corporeal concept of the
divine idea, rebuking and destroying error, and bringing
to light man's immortality. 18

JOSEPH. A corporeal mortal; a higher sense of
Truth, rebuking mortal belief, or error, and showing
the immortality and supremacy of Truth; pure affec- 21
tion, blessing its enemies.

JUDAH. A corporeal material belief, progressing
and disappearing; the spiritual understanding of God 24
and man appearing.

1 KINGDOM OF HEAVEN. The reign of harmony in divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme.

KNOWLEDGE. Evidence obtained from the five corporeal senses; mortality; beliefs and opinions; human theories, doctrines, hypotheses; that which is not divine, and is the origin of sin, sickness, and death; the opposite of spiritual Truth and understanding.

LAMB OF GOD. The spiritual idea of Love; self-immolation; innocence and purity; sacrifice.

12 LEVI (Jacob's son). A corporeal and sensual belief; mortal man; denial of the fulness of God's creation; ecclesiastical despotism.

15 LIFE. See chapter on Recapitulation, page 468.

LORD. In the Hebrew this term is sometimes employed as a title, which has the inferior sense of master, or ruler. In the Greek, the word *kurios* almost always has this lower sense, unless specially coupled with the name God. Its higher signification is Supreme Ruler.

21 LORD GOD. Jehovah.

This double term is not used in the first chapter of Genesis, the record of spiritual creation. It is introduced in the second and following chapters, when the spiritual sense of God and infinity are disappearing from the recorder's thought,— when the true scientific statements of the Scriptures become clouded, through a

physical sense of God as finite and corporeal. From 1 this follow idolatry and mythology, — belief in many gods, or material intelligences, as the opposite of the 3 one Spirit, or intelligence, named Elohim, or God.

MAN. The compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation 6 of Mind.

MATTER. Mythology; mortality; another name for mortal mind; illusion; intelligence, substance, and life 9 in non-intelligence and mortality; life resulting in death, and death in life; sensation in the sensationless; mind originating in matter; the opposite of Truth; the opposite of 12 Spirit; the opposite of God; that of which immortal Mind takes no cognizance; that which mortal mind sees, feels, hears, tastes, and smells only in belief. 15

MIND. The only I, or Us; the only Spirit, Soul, divine Principle, substance, Life, Truth, Love; the one God; not that which is *in* man, but the divine Principle, or 18 God, of whom man is the full and perfect expression; Deity, which outlines, but is not outlined.

MIRACLE. That which is divinely natural, but must 21 be learned humanly; a phenomenon of Science.

MORNING. Light; symbol of Truth; revelation and progress. 24

MORTAL MIND. Nothing, claiming to be something, for Mind is immortal; mythology; error creating other errors; a suppositional material sense, *alias* the belief 27

1 that sensation is in matter, which is sensationless; a
2 belief that life, substance, and intelligence are in and of
3 matter; the opposite of Spirit, and therefore the oppo-
4 site of God or good; the belief that life has a begin-
5 ning, and therefore an end; the belief that man is the
6 offspring of mortals; the belief that there can be more
7 than one creator; idolatry; the subjective states of error;
8 material senses; that which neither exists in Science, nor
9 can be recognized by the spiritual sense; sin; sickness;
death.

MOSES. A corporeal mortal; moral courage; a type
12 of moral law, and the demonstration thereof; the proof
that, without the gospel,—the union of justice and
affection,—there is something spiritually lacking, since
15 justice demands penalties under the law.

MOTHER. God; divine and eternal Principle, Life,
Truth, and Love.

18 NEW JERUSALEM. Divine Science; the spiritual facts
of the universe, and the harmony thereof; the kingdom
of heaven, or reign of harmony.

21 NOAH. A corporeal mortal; knowledge of the noth-
ingness of material things, and the immortality of all
that is spiritual.

24 OIL. Consecration; charity; gentleness; prayer;
heavenly inspiration.

PHARISEE. Corporeal and sensuous belief; self-right-
27 eousness; vanity; hypocrisy.

PISON (river). The love of the good and beautiful, 1 and their immortality.

PRINCIPLE. See chapter on Recapitulation, page 465. 3

PROPHET. A spiritual seer; disappearance of material sense, before the conscious facts of spiritual Truth.

PURSE. Laying up treasures in matter; error. 6

RED DRAGON. Fear; inflammation; sensuality; subtlety; error; animal magnetism.

RESURRECTION. Spiritualization of thought; a new 9 and higher idea of immortality, or spiritual existence; material belief, yielding to spiritual understanding.

REUBEN (Jacob's son). Corporeality; sensuality; delusion; mortality; error. 12

RIVER. Channel of thought.

When smooth and unobstructed, it typifies the course 15 of Truth; but muddy, foaming, and dashing, it is a type of error.

ROCK. Spiritual foundation; Truth. Coldness and 18 stubbornness.

SALVATION. Life, Truth, and Love, understood and demonstrated as supreme over all; sin, sickness, and 21 death destroyed.

SEAL. The signet of error, revealed by Truth.

1 SERPENT (*ophis*, in Greek; *nacash*, in Hebrew), subtlety; a lie; the opposite of Truth, named error; 3 the first statement of mythology and idolatry; the belief in more than one God; animal magnetism; the first lie of limitation; finity; the first claim that there is an 6 opposite of Spirit, or good, termed matter, or evil; the first delusion that error exists as fact; the first claim that sin, sickness, and death are the realities of life. 9 The first audible claim that God was not omnipotent, and that there was another power, named *evil*, which was as real and eternal as God and good.

12 SHEEP. Innocence; inoffensiveness; those who follow their leader.

SHEM (Noah's son). A corporeal mortal; kindly affection; love rebuking error; reproof of sensualism.

SON. The Son of God, the Messiah or Christ. The son of man, the offspring of the flesh. "Son of a 18 year."

SOULS. See chapter on Recapitulation, page 466.

SPIRIT. Divine substance; Mind; divine Principle; all that is good; God; that only which is perfect, infinite, everlasting; omnipresence and omnipotence.

SPIRITS. Mortal beliefs; corporeality; evil minds; 24 supposed intelligences, or gods; the opposites of God; errors; hallucinations. (See page 466.)

SUBSTANCE. See chapter on Recapitulation, page 468.

SUN. The symbol of Soul governing man, — of Truth, 1
Life, and Love.

SWORD. The idea of Truth ; justice. Revenge ; anger. 3

TARES. Mortality ; error ; sin ; sickness ; disease ;
death.

TEMPLE. Body ; the idea of Life, substance, and in- 6
telligence ; the superstructure of Truth ; the shrine of
Love ; a material superstructure, where mortals congre-
gate for worship. 9

THUMMIM. Perfection ; the eternal demand of divine
Science.

The Urim and Thummim, which were to be on 12
Aaron's breast when he went before Jehovah, were holli-
ness, purification of thought and deed, which alone can
fit us for the office of spiritual teaching. 15

TIME. Mortal measurements ; limits, in which are
summed up all human acts, thoughts, beliefs, opinions,
knowledge ; matter ; error ; that which begins before, 18
and continues after, what is termed death, until the
mortal disappears, and spiritual perfection appears.

TITHE. Contribution ; tenth part ; homage ; gratitude. 21
A sacrifice to the gods.

UNCLEANLINESS. Impure thoughts ; error ; sin, dirt. *but there
is no dirt!*

UNGODLINESS. Opposition to the divine Principle, and 24
its spiritual idea.

1 UNKNOWN. That which spiritual sense alone comprehends, and which is unknown to the material senses.
3 Paganism and agnosticism may define Deity as "the great unknowable;" but Christian Science brings God much nearer to man, and makes Him better known as
6 the All-in-all, forever near.

Paul saw, in Athens, an altar dedicated "to the unknown God." Referring to it, he said to the Athenians:
9 "Whom therefore ye ignorantly worship, Him declare I unto you." (Acts xvii. 28.)

URIM. Light.

12 The rabbins believed that the stones in the breast-plate of the high-priest had supernatural illumination; but Christian Science reveals Spirit, not matter, as the
15 illuminator of all. The illuminations of Science give us a sense of the nothingness of error; and they show the spiritual inspiration of Love and Truth to be the only fit
18 preparation for admission to the presence and power of the Most High.

VALLEY. Depression; meekness; darkness.

21 "Though I walk through the valley of the shadow of death, I will fear no evil." (Psalms xxiii. 4.)
Though the way is dark in mortal sense, divine Life
24 and Love illumine it, destroy the unrest of mortal thought, the fear of death, and the supposed reality of error. Christian Science, contradicting sense, maketh the valley
27 to bud and blossom as the rose.

VEIL. A cover; concealment; hiding; hypocrisy.

The Jewish women wore veils over their faces, in

token of reverence and submission, and in accordance 1
with Pharisaical notions.

The Judaic religion consisted mostly of rites and cere- 3
monies. The motives and affections of a man were of
little value, if only he appeared unto men to fast. The
great Nazarene, as meek as he was mighty, rebuked the 6
hypocrisy which offered long petitions for blessings upon
material methods, but cloaked the crime, latent in
thought, which was ready to spring into action, and 9
crucify God's anointed. The martyrdom of Jesus was
the culminating sin of Pharisaism. It rent the veil of
the temple. It revealed the false foundations and super- 12
structures of superficial religion, tore from bigotry and
superstition their coverings, and opened the sepulchre
with divine Science, — immortality and Love. 15

WILDERNESS. Loneliness; doubt; darkness. Spon-
taneity of thought and idea; the vestibule wherein a
material sense of things disappears, and spiritual sense 18
unfolds the great facts of existence.

WILL. The motive-power of error; mortal belief; animal power. The might and wisdom of God. 21

“For this is the will of God.” (1 Thessalonians iv. 3.)

Will, as a quality of so-called mortal mind, is a wrong-doer; hence it should not be confounded with the term 24
as applied to Mind, or one of God's qualities.

WIND. That which indicates the might of omnipo-
tence, and the movements of God's spiritual government, 27
encompassing all things. Destruction; anger; mortal
passions.

1 The Greek word for *wind* (*pneuma*) is used also for *spirit*; as in the passage in John's Gospel, the third chapter, where we read: "The wind [*pneuma*] bloweth where it listeth. . . . So is every one that is born of the Spirit [*pneuma*]." Here the original word is the same in both 6 cases, yet has received different translations,—as in other passages in this same chapter, and elsewhere in the New Testament. This shows how our Master had 9 constantly to employ words of material significance to unfold spiritual thoughts. In the record of Jesus' supposed death we read: "He bowed his head, and gave up the 12 ghost;" but this word *ghost* is *pneuma*. It might be translated *wind* or *air*; and the phrase is equivalent to our common statement, "He breathed his last." What 15 Jesus gave up was indeed air, an etherealized form of matter; for never did he give up Spirit, or Soul.

WINE. Inspiration; understanding. Error; fornication; temptation; passion.

YEAR. A solar measurement of time; mortality; space for repentance.

21 "One day is with the Lord as a thousand years." (2 Peter iii. 8.)

24 One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity. This exalted view, obtained and retained when the Science of being is understood, would bridge over, with 27 life discerned spiritually, the interval of death; and man would be in the full consciousness of his immortality and eternal harmony, where sin, sickness, and death are unknown. Time is a mortal thought, whose divisor is the 30

solar year. Eternity is God's measurement of Soul-1 filled years.

YOU. As applied to corporeality, a mortal ; finity. 3

ZEAL. The reflected animation of Life, Truth, and Love. Blind enthusiasm ; mortal will.

ZION. Spiritual foundation and superstructure ; in- 6 spiration ; spiritual strength. Emptiness ; unfaithfulness ; desolation.

CHAPTER XVIII.

FRUITAGE.

Wherefore by their fruits ye shall know them. — CHRIST JESUS.

That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. — ST. PAUL.

Let us get up early to the vineyards: let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth. — SOLOMON'S SONG.

THOUSANDS of letters could be presented, in testimony of the healing efficacy of Christian Science and particularly concerning the vast number of people who have been reformed and healed through the perusal or study of this book.

For the assurance and encouragement of the reader, a few of these letters are here republished from THE CHRISTIAN SCIENCE JOURNAL and CHRISTIAN SCIENCE SENTINEL. Most of the originals are in the possession of the Editor, who can authenticate the testimonials which follow.

A YEAR OF CHRISTIAN SCIENCE.

Two sayings of Christ have recently been impressed on my thought as never before: "Seek, and ye shall find," "They that be whole need not a physician, but they that are sick."

A year ago I was sick,—sick physically,—and had been so for eight years, but more sick mentally. Life for

me had been a hopeless tangle, and up to that time I could see no pleasant prospect, no hope of desire fulfilled. Eight years of chronic diarrhea had so weakened me that while the disease had partially left me, the discouraged heart-sickness had vastly increased. I needed a physician and I knew it, but I had tried all schools and classes of doctors with little avail. I now see that I diagnosed my needs very well when I came to the conclusion that if I gained any benefit it would be by some mental method that I had so far failed to discover.

But I then classed mental and spiritual methods as distinct and separate, hence my first move was in the wrong direction, and my first effort to seek was in the fields of animal magnetism. I had previously in my early life explored spiritual fields as presented in the evangelical churches, and for the last five or six years had dropped them as not fully supplying my needs. But mesmerism and animal magnetism proved farther from my needs than all else. Finally, as I was in the Public Library in Lowell, Mass., one day, I wondered if among all that array of books and literature there was yet any thought, or system, or wisdom, that the ages had accumulated that was or could be of any value to me, or if it was still true as in Solomon's day that "of making books there is no end," and "all is vanity." I sat down at a table in the reading room and picked up the *Christian Science Journal* for May, 1899, the first one I had ever seen, and, practically, it was the first I had ever heard of Christian Science. Before I left that table I knew that if half that I found in that *Journal* were true, I should have to seek no farther, for I had found what I wanted.

I soon was able to prove to myself whether the testimony in that *Journal* was true or not, for I went from that table to the desk and learned that the book, "Science and Health with Key to the Scriptures" by Mary, Baker G. Eddy, was in the library, and I took that home with me. I had read a few pages in the book when this expression arrested my attention: "The divine Spirit testifying through Christian Science unfolded to me the demonstrable fact that matter possesses neither sensation nor life." What, thought I, no life nor sensation in matter? but my body is called matter and that has both, has it not? But how if I have left this body? does the body have life or sensation then? Then it is not the body, but I, mind or soul or whatever governs the body, that experiences the sensations and exhibits life; and if this be so, as it must be, perhaps the author has found a way to control, through God's omnipotent power, this life and sensation. I have tried enough to know I cannot control it myself.

Thus at the opening of the book I caught somewhat its inner meaning, and before I had read more than half through it, I found a chance to prove if it be true or not, for a severe cold, sore throat, and cough set in, such as generally took my time and attention for four or five weeks with many medicines. I bravely said, "No medicines now," and in a crude way began to treat myself. In twenty-four hours the cold had disappeared. That satisfied me, and I continued reading the book. For years my diet had been confined to the simplest kinds of food and the smallest quantity I could well live on.

I did not treat myself for this condition of things, for I understood it was chronic, and I supposed it would be a

long, hard, and perhaps slow, thing to heal by any method. The doctors had always so intimated. But one day in about a month I suddenly awoke to the fact that I was eating with impunity anything I wanted. *The reading of the book had healed me.*

I had not thus far seen any Christian Scientist or been to any church, owing to a feeling that those connected with Christian Science were not desirable people to associate with and had better be avoided; but having now found the Science a true Science, I ventured to investigate the Scientists, and now, after having in my travels the past six months visited perhaps as many churches and met as many Scientists as is the lot of most men, I know that there are no more unselfish, clear-headed, pure-minded, respectable, and desirable people than are to be met everywhere among them.

Christian Science found me a weak, puny man of one hundred and thirty pounds: to-day I weigh one hundred and fifty-five and am still growing, physically I presume, mentally surely. My thought was not clear, memory was poor, and mental work was a heavy effort, all of which is changed to-day beyond my power to describe, and wholly for the better. This improvement physically and mentally has gone on while my work has subjected me to all kinds of exposure; riding in a sleeping car with a draught blowing on my head all night without catching cold; getting thoroughly wet with perspiration, then without additional clothing riding for miles in an open buggy through a damp, cold air, and no resulting cold; eating all kinds of fare at all kinds of hotels at all hours of day or night. How is that to mortal thought for a man who only a year ago had lived

for eight years in the bonds of chronic diarrhœa and dyspepsia? and the half is not told! Would I go back? Never! All the years of my life were a complete failure save that by their sharp experiences they drove me to seek and find Science, and one year of God's service in Science has given me more satisfaction than all my material life before.

Christ came not to the man who believes himself whole; but he who is sick, and knows himself sick, physically or mentally, can find in Christian Science the physician which heals all manner of sickness to-day as of yore.

J. B. T., Lowell, Mass.

FROM DRUGS TO CHRISTIAN SCIENCE.

PRIOR to my acceptance of Christian Science, I was never satisfied, and drifted from one "ism" to another, and was driven from pillar to post in all the "ologies" and theories of the present day. I had studied closely many of the physical sciences and sciences allied. I was skeptical in everything appertaining to religion, and did not hesitate to express my opinion that all religions were based on ignorance, superstition, and dogma. However, I avoided religious discussions.

I was at the time engaged in the practice of medicine, and had been continuously for fifteen years, and was generally considered by friends and by the medical profession successful as a practitioner. Though the moral precepts of my parents were good, I wandered therefrom and acquired habits and appetites that were neither becoming nor profitable.

I first opened "Science and Health with Key to the

Scriptures" on the night of June 14, 1899. I did not merely read it; I studied it. I read a few pages daily, devoting three or four hours to each reading, very thoughtfully considering every sentence, and I soon saw I was grasping its meaning. For many years, in all my studies, I had carefully marked all sentences of special merit, and subsequently referred to them and studied them thoroughly. I began this in reading Science and Health, but quickly found that each sentence deserved a mark.

Before this I seemed to delight in abusing Christian Science and its advocates, but I at once recognized that the morals taught therein were of the highest type. After reading the preface the first night, I began to think of God—a Something remote from my thoughts before. By the third day my ideas and habits were so radically changed that I announced to my wife that "Christian Science will be our only family medicine henceforth." I further announced to her that I proposed to discontinue the practice of medicine.

At this juncture the desire to read Science and Health was rapidly and constantly increasing, and I neglected a large part of my work on the fifth day to read it for seven hours.

It became clear to me that it was man's imperative duty to live the Golden Rule here and now, and I saw that man must love his neighbor as himself. I was being taught to behold the beautiful, the pure, the good in my fellow-man, instead of seeing the defects or errors, as I was so prone to do before reading this wonderful book. In a word, many errors were departing, and leaving me in a very positive and progressive fashion. I count all

my losses gains, and the changes were painless and unceremonious.

During the first few weeks I was ashamed to speak of my convictions to others than my family. I kept my book hidden so that friends and patients visiting me might not learn of the investigations I was making. However, in a short time, solid conviction overwhelmed me. Following this, I kept Christian Science literature on my desk in plain view, and I began to talk to friends wherever I met them. I now needed a Bible, and bought one, and also began its study in this new light. I was about one month in reading Science and Health through, and gained in that month wisdom leading to more satisfaction and comfort than I had derived from all previous studies.

I was professor of bacteriology and histology in a medical college, also professor of chemistry and director of the chemical laboratory in another school. In addition to telling my physician friends of my reformation, I resigned these chairs, disposed of my library, microscope, surgical instruments, and drugs; in fact, I got rid of everything I had that looked as if it belonged to a doctor's outfit.

No sooner had I made my acceptance of Christian Science known, than I was kindly invited to attend a Wednesday evening meeting, and all I heard at that meeting appealed to my reason as common sense. I was perfectly at home, and was made to feel so by those I met.

Two questions are often propounded to me in and out of the medical profession and by former patrons: First, Is there any money in it? Second, Can you heal disease? To the first question, I usually reply, God sup-

plies all our needs. Christian Science is not a money-making proposition; it is a work of love. The average mortal looks with mystic awe upon the man animated with a purpose beyond the acquisition of money. To the second question I reply, Christian Science complied with, as set forth in the Bible and "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, will heal disease of every phase. I try to show those interested that a knowledge of Christian Science and its healing influence can best be obtained through a conscientious study of Science and Health in connection with the Bible.

In conclusion, I desire to state that, in my short experience in Christian Science, I have witnessed the healing of many cases of disease, usually considered hopeless from the standpoint of *materia medica*. Neither pen nor tongue can ever express my gratitude for having been led into this Science, and I never could have accepted it had I not seen it was demonstrable and pre-eminently scientific. Though I resolved to give Science and Health a fair and just reading, I wanted it to be untrue, and my primary object in reading it was to write a paper denouncing Christian Science, which I proposed to read before a medical society. However, the paper has never been written, and in lieu thereof, I herewith tender this abridged statement of my experience.

A. L. H., Kansas City, Mo.

TO ENGLISHMEN.

IN England, rightly or wrongly (except in isolated instances, the latter), there is a popular impression that anything emanating from America in the way of journal-

istic statements must be taken *cum grano salis*, and a very large one at that sometimes. Noticing that in the *Journal* the testimonies of healing and other demonstrations are, for the most part, American or Canadian, for the benefit of my fellow-countrymen who may be doubting Thomases, I write to give them a few personal experiences of Christian Science as a healing agent.

I am an Englishman, and a solicitor of the Supreme Court of Judicature in England, entered on the roll the 24th day of July, A.D. 1889, on which roll my name still appears, although I am now practising law in Canada. I suppose, therefore, I may lay claim to being probably the first English lawyer who has had the privilege of bearing testimony in these pages to the healing and uplifting power of Christian Science as set forth and expounded in the text-book "Science and Health with Key to the Scriptures" by Mrs. Mary Baker G. Eddy, who is one of the noblest manifestations of womanhood of the nineteenth century, the revered and loved authoress of a book which, if perused in its entirety, carefully, thoughtfully, and honestly, from beginning to end, putting aside, as far as possible, all bigotry, preconceptions, and prejudices, will do more for the reader thereof, physically and spiritually, than all the books he has ever read or can read, not excepting the Bible, for he will there find the interpretation of the Holy Scriptures, and his understanding will be enlarged and enlightened as to the truths therein contained. Let me say that all my life I have been a stanch member of the Church of England, and up to nearly two years ago a firm believer in *materia medica*. In my humble opinion, there is no *dissent* in Christian Science from the said Church of England, but

an *ascent*, an expansion, a going onward and upward from the point where dogmatic teaching and theology leave off.

My experiences of Christian Science as a healing agent are as follows: —

Some eighteen months ago I accidentally overheard a conversation between two prominent citizens of this town. One of them, an old gentleman of seventy-eight years, was relating to the other how he had, by means of Christian Science, been cured of almost life-long sciatica, and also of angina pectoris, which threatened to end fatally for him. My curiosity aroused, I called on the healer through whose agency the truth had been brought home to the old gentleman, and the upshot of my visit was that I purchased the text-book, *Science and Health*, and read it. For over twenty years of my life prior to this, I had smoked tobacco in every form, although many a time I had tried to give it up, but the craving for it always broke down my good resolutions. Before I had read half-way through *Science and Health* *I forgot to smoke*. I did not give it up, it gave me up! I have never smoked since (now over seventeen months), nor have I had any craving or desire for tobacco in any shape or form, — in fact, *I believe* that if I now attempted to smoke, tobacco would cause nausea.

For thirty years I have been accustomed to the use of wine, spirits, beer, etc., both as beverages and for “medicinal purposes.” In less than three months, without being treated in any way therefor, except reading the aforesaid book, and without any inconvenience to myself, all alcoholic drinks went out of my life.

From infancy I have been (in belief) a great sufferer

from chronic asthmatical bronchitis and eczema, being treated without avail by many eminent English physicians for the latter complaint, amongst whom I might mention the great dermatologist, the late Dr. James Star-tin. Since gaining the slight understanding of Christian Science I now possess I have not had one attack of asthma or bronchitis, and have been free from eczema for nearly a year. For the encouragement of my English brethren who may not have the same advantages that we can claim on this side of the Atlantic in the way of Christian Science healers and teachers, I can assure them that all the above demonstrations have come about solely through a careful perusal of Mrs. Eddy's wonderful book, and also that I have never received any class instruction. Might I add in conclusion that although the physical healing in Christian Science to the human mind is a great and wonderful thing, it is only a fractional part of the many and unspeakable benefits, physical and spiritual, to be derived from the earnest and conscientious study thereof, and my advice to all those who read this is, *If you do not believe me or my statements, try it yourselves, and see who is wrong.*

T. C. D., Toronto, Can.

HEALED BY READING SCIENCE AND HEALTH.

I HAVE often thought I would give to the readers of the *Sentinel* my first experience in Christian Science and also my healing, which seemed to me wonderful and beautiful, for a world of sadness was changed to a world of gladness, and a life of suffering to one of health and peace and joy.

From childhood to the time of my healing, which, to

me, included many weary, lingering years, I can scarcely remember a time when I was not taking medicines in some form. I was a great sufferer the larger part of the time. At last my health broke down entirely, and I lost all use of my back and limbs. My physician told me I would never be well again or able to work any to speak of. I had those who were called the best doctors in the city, but received little or no relief.

It was after a winter of great suffering, I being confined to my bed, that Christian Science first came to me in the form of a tract that a Christian Scientist who had recently become my neighbor left at the door. It came to my bed, and I read it wondering if it could be possible for me to be healed. I read and re-read this tract, and when my physician came I showed it to him and asked him what he thought about it. He told me it was the work of the devil. So I thought I had to give up what seemed to me my last hope, for I was getting worse all the time.

Some months after, the same lady gave me "Science and Health with Key to the Scriptures" to read, telling me it would heal me. I was then willing to try it. I was taking medicine every fifteen minutes, and was nearly hopeless. It was a bright, warm day, and I was lifted into a chair and drawn out onto the porch to get the fresh air. I could only read a few lines at a time, and had been forbidden to read at all. I was reading the preface when I saw very clearly that God did not behold my suffering and that He was a God of Love. I know I was healed that very instant. I laid the book down in my lap and listened to the music of those beautiful words: "God is Love." All had seemed sad before, that beautiful day was full of sad-

ness; now it was all changed to joy. The birds all sang that same sweet song, "God is Love," and the winds seemed to join in the chorus. Every sound I heard seemed to repeat the same sweet refrain, until I forgot all my suffering and sadness and arose and walked about the house.

That very day I threw away all my medicine and dismissed my physician. Although that was seven years ago, I have had no occasion to use drugs as medicine in any form since.

In two weeks I walked as much as I pleased, still reading Science and Health and improving all the time; I felt as one walking on air. I gained in weight until from being a shadow of ninety-five pounds I reached one hundred and sixty-five pounds. Through the little understanding I had gained of this blessed Truth my husband was healed of two chronic diseases.

I wish to say to those who think the price of our literature is too high, that if I could not get another copy, there is no price on earth that would induce me to part with my Science and Health. Not mentioning the money paid for doctors' bills, I gave for one medical book \$3.50, for another \$6.75, and after studying these I found I had more diseases than before their purchase. For the small sum of three dollars I purchased a copy of Science and Health, and through reading it understandingly found I had no diseases. It always brings a feeling of pity when I hear any one say our text-book is too costly. Who would not give three dollars to be freed from all disease? I seemed to have all, or nearly all, the ills that flesh is heir to. I will not try to enumerate them, but one that I was made

free from — one that had always been with me — was a pain on the top of my head. A weight seemed to be there, and the very slightest exertion would cause the most intense suffering, and the pressure would increase, with no relief. The doctors told me that I never would be freed, as my brain was too large for the space allotted to it, and that was what caused the pressure and pain. Soon after reading Science and Health I forgot I had a brain that was too large, for all the pain and pressure were gone. Oh, I can never tell how free I felt, with no pain, after so many years of suffering.

M. M. S., Clinton, Ia.

WHY I AM A CHRISTIAN SCIENTIST.

I BECAME interested in Christian Science, through the healing of a friend. My prejudice against religion was so strong that when "Unity of Good," the first book on Christian Science I read, was given me, I threw it down several times, and said, "This is too much religion for me, I cannot stand it." But my friend was healed by Christian Science, and I wanted to ascertain how it was accomplished. There must be something in it that I did not understand. My curiosity was greater than my prejudice, so I resumed reading the work. When I began to read "Science and Health with Key to the Scriptures," my prejudice did not last long. It appeared to have so much common sense, and so many practical ideas, besides being free from superstition, that it just suited me. I was not looking for healing, but for an understanding of the Principle of healing. Before becoming interested in Christian Science, I had been reading medical works on the digestion of food, and my stomach

became so affected that I could not digest anything but the plainest kind of food. If I dared eat any luxuries, I could not sleep. I became a slave to my stomach. Before I was half through reading Science and Health I was free. My stomach was once my master, now it is my servant. I was cured of the belief that life is in matter, and depending on the heart, stomach, and lungs for existence, by the understanding that Life is God, and that God is Mind.

Science and Health is the greatest book that has been published in modern times, for it is the key to the Bible, and all the hidden treasures of life. I would not, if it were possible, relinquish my understanding of Christian Science for all the gold in the universe.

We often hear people who are in bondage to self and trying to get something for nothing ask, "Why could not God have revealed Christian Science to them as well as to Mrs. Eddy?" Why could He not have revealed the telephone, the phonograph, or wireless telegraphy to them, as well as to Bell, to Edison, or to Marconi? It was because they were not looking in the right direction. God only helps those who help themselves. We must use the talents we already possess if we wish to receive more.

When a person discovers or invents anything, he must first see the necessity for it. Then let him get away from self, out of the ruts and grooves that others have been working in; away from the seen to the unseen; from matter into Mind, and then thoughts of Truth will be manifest through him. It is useless for us to waste our time trying to discover something that has already been discovered, or finding fault with it because it was discovered by a woman, or by some other person.

No one can advance in any line, who is unwilling to take advantage of the progress made by others. Everything is governed by law, and the only thing that keeps us back is our ignorance of it, or our unwillingness to conform to it. If we wish to succeed we must take the world as we find it and adjust ourselves to our circumstances, whatever they may be. We can soon learn to control circumstances instead of letting circumstances control us.

It is just as much of a wrong to cheat ourselves as to cheat others. The law of right wrongs no one. The value of the book *Science and Health* is not in what it costs to print it, but in the amount of Truth and information it contains and the benefit it is to those who make use of it. When we take into consideration the amount of time and thought Mrs. Eddy devoted to writing it, the difficulties she encountered in having it published, the amount of persecution she has endured since writing it, no one with any appreciation of the Truth can think that the price is too high. This world can never repay the debt it owes her for discovering the Truth contained in *Science and Health*.

J. W. R., San Francisco, Cal.

BLOOD POISON AND OTHER TROUBLES CURED.

I HAVE long felt a desire to express my gratitude for and appreciation of Christian Science; but because I had no particularly startling demonstrations to relate, I remained silent. However, being out to-day with some ladies who are not Scientists, I saw and heard such expressions of weariness and fatigue over a few hours spent in the art galleries, that I returned to my home rejoicing in my understanding of Science, and prepared to study the

Sunday lesson. Upon opening the *Quarterly*, I found that the lesson for the next Sunday commanded us so plainly to "Give thanks unto the Lord, call upon His name, make known His deeds among the people," that I immediately took up my pen to write down *some* of the blessings Christian Science had brought me. I never could write all. Seven years ago I suffered for one year most terribly with blood poisoning. Many physicians attended me without any permanent benefit. The last one sent me to a sanitarium. I could not stay there, and returned home disgusted with what I had seen and been through, when a Christian Scientist came and talked to me and loaned me her book for a few hours each day. I saw it was a good book, and purchased one for myself, and was perfectly healed by the reading of it. Old diseases of long standing disappeared with the blood poison. I had been ill much of my life, and was particularly subject to throat difficulties, — diphtheria, etc. I am in perfect health to-day and have been for six years. The relief from the load of fear I had dragged through life is beyond description, and the spiritual uplifting is even greater than the physical healing. My healing was speedy. I was enabled to demonstrate for myself by following Mrs. Eddy's book, "Science and Health with Key to the Scriptures." I thank God for His greatest of blessings, — Christian Science.

G. G., Chicago, Ill.

**BENEFITS RECEIVED FROM THE STUDY OF SCIENCE
AND HEALTH.**

IT is just three years since I first heard of Christian Science. From 1888 to 1897 my health had been very

poor. During this time I had been searching for a religion more in harmony with my view of the teachings of the New Testament than the religion of my birth, and had with this end in view investigated the creeds and tenets of many churches, sects, and religious societies. In pursuing this search I borrowed, in August, 1897, a copy of *Science and Health*. In October, I bought a copy and began studying it in connection with the Bible. While studying it, my health gradually but certainly improved; attacks of inflammation of the lungs, bronchitis, and catarrh, to which I had been subject every winter, ceased, and have never returned.

Having spent some time in the study of pharmacy and *materia medica*, you may imagine with what surprise I read this in "*Science and Health with Key to the Scriptures*" by Mary Baker G. Eddy, "*The perusal of the author's publications heals sickness constantly.*" I had been taught by years of schooling that drugs were man's God-appointed healing and curative agents. Although doctors and drugs had failed to restore me to health, and although I had seen that medicine as practised was in no sense scientific, yet my faith in material means had not been destroyed, for I still believed that there was some *thing* (perhaps as yet undiscovered) possessing the necessary therapeutic properties to effect a cure.

Three years' immunity from such diseases tends to prove that the proper remedy has been applied. This remedy, applied understandingly, has healed and will heal these diseases in others as certainly as it has in me. It has healed and will heal all other diseases as surely as it has these.

So deeply was the Truth buried under the rubbish of man-made doctrines, human theories, and material beliefs, that we sometimes wonder that its discovery was possible. Under *materia medica* we believed man's health was largely dependent upon food, climate, drugs, physicians, etc., but Christian Science is freeing mankind from this absolute dependence upon the material and personal by establishing his confidence and trust in God as "a present help in trouble."

As a beneficiary of this Science — this *Christian* Science — I owe a debt of gratitude to its Discoverer and Founder, who by her self-sacrifice and superhuman love was enabled, first, to attain to an understanding of this Truth, then, to reduce to human comprehension this Science of Spirit, couch its exposition in simple language, embody its complete statement in one volume, and place it within the reach of all who desire it.

G. A., Toronto, Can.

HEALED BY READING SCIENCE AND HEALTH.

IT is nearly four years since Christian Science was brought to my notice by the miraculous (as it seemed to me then) recovery of a friend who had been an invalid for several years. She lent me "Science and Health with Key to the Scriptures," and rather timidly (as she knew I was not at all religious) suggested my reading it.

The book seemed to rend me. However, I could not lay it down. I devoured it, and thought it the most powerful work I had ever read.

I had suffered for nine or ten years from a very troublesome and painful disease in my throat, and had tried

every remedy. The late Sir Morell Mackenzie and many other specialists told me that it was incurable, and the only way to keep the disease in check was to have my throat cauterized every three months. This caused me very great pain. I had, however, given up worrying about it, for I thought, "What can't be cured must be endured." To my intense surprise, shortly after beginning to study Science and Health, I felt that my throat was perfectly well, and from that time till now I have not felt it.

I am able to read aloud for hours at a time, and sing, which formerly I was quite unable to do. This healing has been a very great comfort to me, for it has enabled me to work entirely in the Master's vineyard with a joyful and grateful heart. I am indeed grateful to Mrs. Eddy for the wondrous light that she has been the means of shedding upon us. It is now my privilege and joy to take the same truth to others who are equally in bondage, either physically or mentally.

F. C. F., Manchester, Eng.

TOBACCO AND LIQUOR HABITS DESTROYED.

WITH a grateful heart I acknowledge the multiplied blessings I have received through the teachings of Christian Science and the study of the text-book, "Science and Health with Key to the Scriptures." My wife's thought had been earlier directed to Christian Science for a chronic affection of the eyes, and seeing the benefit she was deriving, although entirely uninterested myself in the work which was bringing out happiness where for years misery had reigned, I wished to help her with a copy of this text-book, which I accordingly procured.

This, for me, proved to be "God's opportunity," for with what, from a human standpoint, might be called curiosity, but which I now recognize as the prompting of divine Love, I opened the book and glanced at its contents. From that moment my journey out of material belief into spiritual understanding commenced. Having tasted of the water of life, I thirsted for more. The scales began to fall from my eyes, and I was learning that "Man is spiritual and not material" (Science and Health). I then experienced a pleasure in the study of the Scriptures that I had never known before. Its precepts, illumined by the (to me) new thought revealed in our text-book, began to destroy the error of mortal sense almost before I realized it.

I had been a tobacco smoker for upwards of twenty years; nothing but the very strongest mixtures and brands seeming to satisfy this so-called taste. It was entirely destroyed within four weeks from the time I first saw Science and Health; and although two years have passed I have never had the slightest desire for tobacco in any form since. For even a longer period I had been addicted to the use of intoxicating drink and profane language, with social habits in organizations that kept me from home four or five nights in the week. These also have been destroyed through the application of the Truth taught in this remarkable book. My thought, actions, and aspirations have turned in a completely opposite direction. My home is harmonious, my business has lost its worry, and things that I once thought of the highest importance to my prosperity have now lost their force. My one desire is to "press toward the mark for the prize of the high calling of God in Christ Jesus,"

earnestly striving for that mind to be in me which was also in him.

For the light that I have thus far received; for my earnest desire for a clearer understanding of God (Good) as the only mind, and of my relationship to Him; for the certainty I have that perfection will eventually be reached if I am faithful,—for all these blessings I realize that I owe endless gratitude and love to the Discoverer and Founder of Christian Science whose exalted thought, holy life, and incessant toil fitted her to be the recipient of this revelation, and who, being led by divine Love, has given it to the world in such a form that “the way-faring men, though fools, shall not err therein.”

T. D. B., New York, N. Y.

LAMENESS CURED.

TEN years ago my wife became interested in Christian Science, and from that time the book Science and Health has been in our home. I now regret that for a number of years I had not the interest to read it.

I had been troubled for more than a year with a lameness caused by over-lifting, which seemed to grow steadily worse. One evening about two years since I was suffering acutely, and Science and Health being among other books on the table, I took it and read perhaps two hours, and when I arose to retire for the night every vestige of lameness was gone, and has never returned.

I had not at that time heard of healing by the reading of the book, and asked if it were possible that it could be done in that way. My wife said it was not an uncommon thing. My interest in Christian Science was awakened. All the talk had failed to interest me, for it had

been to deaf ears and an unwilling mind. This physical healing set me to thinking, and I wished to know what the power was that could heal through awakened thought. I began to attend the church services, and to study the Bible and Science and Health, and now I know it is the healing power of the word of Truth taught and demonstrated by Jesus.

It is not alone for physical healing that we hold fast to the teaching of Science and Health, but for the spiritual uplifting and strength that enable us to demonstrate over the daily temptations of life.

A child, in explaining the verse, "The Lord giveth and the Lord taketh away," said that the Lord giveth good and taketh away evil; and blessed be the name of the Lord that he has given to this age this great good, and through Science and Health has shown us the way to overcome the world and all evil.

W. R. P., Providence, R. I.

A PHYSICAL WRECK FOR SEVENTEEN YEARS.

My husband, Rev. G. H. H., has closed a twenty-five years' service as chaplain of the Michigan State Prison. I accompanied him in his labor of love, being carried into the institution in his arms, not having been able to sit up all day for eight years.

The clinking of the keys, as the keepers unlocked and locked the doors to take the men to and from their cells, so wore upon me that I had to be taken away. I spent much of the time at sanitariums and with doctors, but continued to grow worse. I was a physical wreck from nervous prostration. This had held me in bondage for seventeen years.

Twelve years ago I heard of Christian Science. A lady, not a believer, loaned me her *Science and Health*, saying, "Do not buy the book, for it is nothing but spiritualism." I had not been able to read for many years; could not even hold a book open without great distress, but I read in this precious book a few moments at a time. I began to improve before the first page was finished; soon I could read all day. Since then *Science and Health*, and other writings of Mrs. Eddy, and the *Bible*, whose pages have been so illumined, are indeed my meat and drink.

After a few weeks I took a class in the prison Sunday school; some of the worst men, so called, have come to my class. Some have been healed of sickness, and some of sin. One of the employees of the prison said to me, "Mrs. H., if you had never done another good thing in this prison, you are well paid for the good you have done H., who was always in trouble until he came to your class; and, if I may, I should like to join your class. I wish we might have Christian Science in all our prisons." I shall soon leave this field of labor as the chaplain's wife, but shall retain my class as long as I remain in the city.

E. C. H., Jackson, Mich.

CONVERTED AND HEALED.

I HAVE always disliked the idea of being a human sponge,—always absorbing, and never giving out to others except by the process of squeezing. For over two years I have read the *Journal*, and received great benefits, and now I want to do my part.

In a *way* I have always desired to live a Christian

life, but my manner of living gave little evidence of any such intentions on my part except to a very limited extent.

A cousin told me of the beautiful Truth revealed by Christian Science, but I was not receptive. Finally in May, 1895, this cousin healed my daughter's eyes of astigmatism and gave her a copy of *Science and Health* to study. My wife and I felt it our parental duty to read the book first, to see if it were altogether a proper one for a young Christian girl to read. We knew, of course, that the cousin would not place in her hands an improper book, but we held the popular idea of Christian Science, and thought it our duty first to see what the book contained.

Loyal Christian Scientists know *what* we found. Those in our old thought do not know, and I want to tell them that between the covers of "Science and Health with Key to the Scriptures," we found the grandest conception of God, the most intelligent explanation of Christ's life, his teachings, and his works, and the highest ideal of manhood ever brought to our consideration, and for the first time in our lives did we seem to get that spiritual food, that bread from heaven, for which we had hungered.

When we began reading *Science and Health* one Sunday afternoon, I was wearing glasses for astigmatism, and had been obliged to use them for nine years. It was one o'clock Monday morning when we laid down *Science and Health* to retire for the night, and I have had no occasion for my glasses from that time to this, nor has my daughter ever used, or had occasion to use, hers.

When we began this beautiful, interesting, and highly profitable study, my wife was suffering with consump-

tion, the final culmination of fifteen years' sickness, for which we had tried everything, and had finally settled down upon what is generally conceded as the "last chance," — whiskey and rock candy.

During the first year, by the constant study of the Bible and Science and Health, she was practically healed, and none but those who have been through these experiences can know or appreciate our present joy and happiness, the result not of the physical demonstrations only, but of the spiritual benefits that have come to us all, and to me more than any other member of our family, because I needed more this healing of the errors of sin. I can never tell from what I have been freed. If Mary had seven devils, I must have had a "carload;" and now I want to pull up all the weeds I have planted and get all the wheat into the ground I can before the harvest-time.

I have tested Christian Science in many of its varying applications, in business, and in financial matters, and to all I say, Seek Truth and pursue it, for Jesus said: "If ye continue in my word . . . ye shall know the Truth, and the Truth shall make you free," and with a freedom, dear reader, of which but few have ever dreamed.

Three dollars invested in a copy of Science and Health will be found the greatest financial investment of your life.

I. C. H., Chicago, Ill.

A WONDERFUL DEMONSTRATION.

I HAVE expressed my gratitude many times at our Wednesday meetings, and there is scarcely a day passes that I do not tell some stranger of the great benefits I

have received from Christian Science, having been healed through the reading of "Science and Health with Key to the Scriptures."

It was fourteen years ago last February that the good news came to us of several persons who had been healed by Christian Science. For about seven years I had been deformed from a dislocated hip and curvature of the spine. The physicians said I could never be any better, and that they thought a great deal had been done for me in preventing an abscess from forming, telling me what a terrible thing it was. Walking much would cause a soreness in the joint, and some days I could not walk at all. In addition to this, I had what the doctor called ulceration of the eyelids, with which I had been troubled since having the measles when three years of age, and almost every spring for two or three weeks I could not open my eyes, the suffering being so severe. After hearing of the work Christian Science was doing, I wasted no time in going to see the Scientist who had started the work in our city, Grand Rapids.

My interview with him was not satisfactory, as he would not promise a cure, but tried to explain to me; but I could not, or would not, understand. I confounded Christian Science with faith cure, and thought that not to be willing to promise showed a weak faith, and I would not take treatment.

My mother was with me, an invalid for several years, and did not feel as I did about it and was treated. She was relieved after the first treatment and bought Science and Health. I knew she got the book, thinking I would read it. As days went past and she saw I would not, she tried to read it to me, but I would not listen. Finally I

thought I had better read the book and find out what it was I was antagonizing. So I started to read Science and Health, as a critic, but I am thankful to say that I never criticised one word. I read the book for several days, then told my family that I was a firm believer in Christian Science, and if I were not cured, and never saw any one cured, it would not change my thought, for I knew that the fault would be with persons and not with God, the Principle.

I felt it was a revelation, and I loved the author. I could not believe that God saw all the suffering in this world and had power to prevent it, but for some good reason did not. We were told we must love this God, and believe He was good, we must also believe that He was all powerful, and that it was His will that every one should be saved, that He governed the world, and yet the sinful seemed to flourish in all ways, and to drag a great many down with them, while the good were prevented from doing God's work on account of illness. How different from the teachings of Jesus!

Can it be wondered that I accepted Science and Health as a revelation, when it took me out of such darkness? I did not think about myself when reading, whether I should be healed or not, until one day about two weeks after I had begun reading Science and Health I had a severe pain in my hip joint. It was so severe for a few seconds that I could not move. I had never had anything like it before, and when I got up from my chair I knew that the joint had slipped in place. The demonstration was complete. Since this time I have had no trouble with it whatever.

A. H. H., Baltimore, Md.

TOBACCO AND LIQUOR HABITS DESTROYED.

IT is nearly four years since I became interested in Christian Science. A friend gave me some Christian Science literature and asked me to read it. I did so, but as I had always possessed good health I paid very little attention to it. My friend continued to give me literature from time to time. One day my eye caught something in the *Journal* that seemed to me to be sound common sense, and by reading a little more I learned that Christian Science was quite different from what I had thought it to be. My friend then loaned me "Science and Health with Key to the Scriptures." I set to work to find out all I could. I had not read it very long before I pronounced it the most wonderful book I had ever seen. Well do I remember how I enjoyed reading that book! I could not have been more interested and delighted over a gold mine had I discovered one, and to-day, after nearly four years of patient and persistent study, it is worth to me more than all the gold the world has ever seen or ever will see.

Before I began the study of Christian Science my custom was to sit down every night after supper with my jug of beer, my pipe, and my newspaper, and read and smoke and drink until it was time to go to bed. I commenced to read Science and Health in my usual way, with my pipe and jug of beer, and would sit reading until morning. Often I went to bed just because I thought I had read enough for one night. After I had been reading Science and Health about a month my wife informed me that my beer was nearly gone and I had better see about getting another barrel. I told her that I thought I would not get any more beer. I wanted to get a copy

of Science and Health of my own instead of the beer. She said I could please myself about it, but told me it was foolish of me to think I could get along without the beer, when I had used it over thirty years, and had proved that I could not get along without it.

About a year previous to this I had made up my mind to stop drinking, and did not drink anything for over six weeks. The result was that I lost flesh to such an alarming extent that I became frightened and commenced drinking again. I soon regained my usual weight. My wife knew this and used it in support of her argument. I admitted the fact, but told her my mind was made up to buy Science and Health and let the beer go, that I should now prove the truth of what I had been reading. I bought the book in place of the beer, and the result is that instead of losing flesh I am to-day thirty pounds heavier than I ever was before. My pipe was consigned to the stove about the same time, and now for over three years I have neither smoked nor drank, nor do I have the least desire to do so.

I love and cherish that book more than any other earthly possession. It has taught me to love and enjoy the beautiful. It has made me a happy man. I have put in use what little knowledge I have. I have treated many persons with good results. I have never had class instruction. My teacher has been Science and Health. I take the *Journal* and *Sentinel*, and how I do long for their coming.

One case that I treated was that of a boy who had a cataract on each eye and was to have an operation. In less than three months his eyes were perfectly healed and his sight restored.

Another case was that of a lady who wore glasses for

years. In less than six months she could and can now see to sew the finest work without glasses.

D. D., Barre, Vt.

RELIEF FROM INTENSE SUFFERING.

FROM birth I had curvature of the spine and contraction of the cords in my feet. My toes were drawn under so I could not straighten them, which made it painful for me to walk. My sufferings were intense. I had tried to get relief until I felt that it was folly to try longer.

A friend came and told me what Christian Science had done for her. I knew her suffering had been great, and when I saw how well she had become through the power of Truth I took courage. I began reading "Science and Health with Key to the Scriptures," and in a very short time the light of understanding broke in upon me, and I passed out of the wilderness of sense into a knowledge of the truth. In six weeks' time I became a strong, healthy woman. My spine is straight and I have no contracted cords. I cannot express the half of the joy I felt when I knew I was free.

Now we are rejoicing over a little daughter whose birth was a wonderful demonstration of the power of Truth and Love. My husband and his mother were all that were with me, and to their great astonishment I was delivered without suffering. I arose and walked around the room the first day, and felt as well and strong as ever. It was so different from the time our other daughter was born. Then my suffering was terrible, and for months I was helpless. But now the thanksgiving and rejoicing that is felt in our home is more than tongue or pen can describe.

A. E., Mason, Mich.

A TESTIMONY FROM SCOTLAND.

IT is with a very deep feeling of gratitude and love to God, and our Leader, Mrs. Eddy, that I make this attempt to express what Christian Science has done for me. To express it fully is well-nigh impossible, so manifold are the blessings that have flowed to me since first this great Truth began to shine into my consciousness.

In the year 1895 I first heard of Christian Science, and became interested. A copy of "Science and Health with Key to the Scriptures" was loaned to me and I began reading. Before the end of two months I found that by reading, I had caught a glimpse of the truth contained in that wonderful book, and had been healed of insomnia of five years' standing.

It is difficult now to remember the number and variety of physical ills which constantly afflicted me, but I remember that every sort of medicine found its way into my home, and that doctor's and chemist's bills were important items in the family expenditure. Since that time, five years ago, these have been conspicuous by their absence. We have had, amongst the little circle interested here, many beautiful demonstrations, proving to us that the protecting power of Truth is with all those who are truly recognizing the omnipresence and supremacy of Spirit.

Among the cases which have yielded to Truth, I may mention, blood-poisoning, anemia, toothaches (in one instance, the extraction of a "live nerve" of a tooth without pain), burns, severe chronic nervous and bilious headaches, neuralgia, feverish colds, influenza, inflammation of the eyes, epilepsy, chronic rheumatism, sciatica,

and rheumatic gout. Short-sightedness has also been cured and the eyeglasses laid completely aside. But it is in the more radical healing from sin,—in the destruction of selfishness, and of all that claims to make man unlovely and unlike his perfect origin,—that the great work of Christian Science really lies, where the grand hope of its work for the race is to be found. For, in showing man *how* to free himself from sin and its consequent sickness, by revealing to man his perfect unity with his divine Principle, God, Christian Science flings open the gates towards the realization of that condition which our Lord said was to be found within us, *here and now*,—the kingdom of heaven.

C. F. R., Banff, Scotland.

DESIRE FOR LIQUOR AND TOBACCO DISAPPEARED.

I FIRST heard of Christian Science four years ago. At that time drinking and smoking were my comforters. I had no other companionship. I had lived almost constantly from childhood in an evil atmosphere. Though I was far from being satisfied with my condition, I failed to see how to better it until I read Science and Health. I used occasionally to listen to a sermon, but sermons did not give me any more comfort than I derived from my pipe, hence I concluded that church-going could not satisfy me and I preferred drinking and smoking. When I began to read Science and Health I saw it offered something substantial. After a few months' study all desire for drinking and smoking disappeared. I did not give them up; I made no sacrifices, I simply found something better. I might mention that I had smoked ever since I can remember. I used to smoke years

before I left school, and, like most Englishmen, loved my pipe, and would almost prefer to miss a meal rather than to go without my smoke. I used to think it gave me comfort.

During my four years' study of Christian Science I have not spent a cent for doctors or medicine, neither have I lost a day from my work on account of sickness, which compares wonderfully with the previous four years. I take a great interest and pleasure in reading the Bible and studying the lessons in the *Quarterly*. The Bible used to be a most mysterious book to me, but Science and Health makes it a most precious book, making its meaning clearer, plainer, and simpler.

I take this opportunity to express my gratitude to Mrs. Eddy and to the friend who invited me to attend the service held in the Auditorium four years ago. I also wish to acknowledge the benefit I have had from the *Journal* and the *Sentinel*. They have helped me wonderfully. If the value of Science and Health and these publications were measured as business men value things, by the results or benefits they bring, they certainly would be priceless to me. It would be impossible to measure their value, as I have got something from Science and Health that all the money in the world could not buy.

H. P. H., Chicago, Ill.

HEALED OF HERNIA AND OTHER ILLS.

I DID not come to Christian Science for physical healing. I had been a church member for a number of years, but was not satisfied, and was always looking and searching for something different, something I could understand. I attended a Christian Science service

more out of curiosity than anything else. It did not make any special impression upon me at first, but I felt that I wanted to go again. After attending the services a few times I became interested enough to visit the reading room and talk with those in charge. I soon felt it was the Truth and what I wanted. I procured a copy of "Science and Health with Key to the Scriptures," and at once became deeply interested in it. Before I had read it through the first time I was healed of hernia, which had been a great trouble and annoyance to me for sixteen years. I have since been healed of many ills, among them sick headache and indigestion which I had had from childhood. I have also laid aside glasses which I had worn for eight years; I have not had them on for nearly two years, and I read and sew and do anything I need to do without them. I feel that I cannot begin to express the benefit that Christian Science has been to me both physically and spiritually. I know my whole life has been made happier by it. I certainly feel very grateful to our Leader for showing us this blessed Truth.

A. H. S., Jacksonville, Fla.

HEALED BY STUDY OF SCIENCE AND HEALTH.

ALTHOUGH Christian Science had been known in our home for five years, I did not feel inclined to study into it until I thought it was my duty to do so, on account of the statement frequently made to my daughter by a member of another church, that the devil was in Mrs. Eddy's book, and that the devil was doing the healing. I told my daughter that I should study the text-book, and if I found anything wrong in it she would have to give it up.

It was a little over one year ago that I began the diligent study of Science and Health, but instead of finding something of the devil in it, I found Jesus and religion again,—that which I had neglected for many years. That alone was a great gain for me; but soon I found my old ailments were leaving me. First, asthma of twenty-five years' standing, then a rupture of ten years' standing. What seemed most wonderful of all was, that my left arm, which was dislocated forty-two years ago and never set in place, commenced to pain me in the shoulder-joint one night, and next morning I could move my arm any way I wanted to. Previous to this I could hardly raise my hand higher than my ear.

Afterward my eyesight improved, constipation and indigestion left me entirely. Although I had been a moderate drinker and smoker, I lost all desire for both drinking and smoking; and minor ailments left me.

I am nearly seventy-four years old, and I feel as strong as I did fifteen years ago, and am in perfect health, more peaceful and contented than ever before. Therefore I cannot feel thankful enough to God, and also to Mrs. Eddy, the Founder of Christian Science.

J. F., Leadville, Col.

CANCER CURED BY READING THE BOOK.

ON the Fourth of July, eight years ago, I was lying in the hospital in Baltimore, Md., in charge of the doctors, and suffering from a cancerous growth on my breast and under my arm. On this Fourth of July, 1900, I tell it with joy, I am free from all doctors, free from all drugs, free from all medical care.

About four years ago, when on my return from San Francisco to Salem, I asked a lady in the car to raise the window for me, which she kindly did; she then asked me what was the matter with my arm. I told her. She asked me if I had ever tried Christian Science. I told her I had never heard of it before, but the name of Christian Science sounded very beautiful to me, and I should like to know something about it. She then told me of her mother who had been an invalid and was confined to her bed for eight years. She was pronounced incurable by several doctors and given up to die. As a last resort a Christian Scientist was sent for, and with one week's treatment her mother was restored to perfect health. It had been five years since her mother was healed, and they had not employed a doctor since.

The very moment that lady named Christian Science, I knew it was what I was looking for; I could not grasp it quickly enough. While she was repeating the story of her mother, the thought came to me very forcibly, "There is help coming to me, for God is no respecter of persons. If He heard her mother's cries He will hear mine also." The thought of help coming to me never left me, so great was my faith in the ever-loving Father. A short time afterward I read "Science and Health with Key to the Scriptures," and was perfectly healed without a single treatment.

About one month ago I received a letter from Doctor H., surgeon-in-chief of the Johns Hopkins Hospital, Baltimore, Md., where I was a patient eight years ago. He desired to know how I was getting along. He said, "If you are not able to write yourself, ask your physician to write for you." But thanks be to God, who has

given me the power and the strength to do my own writing, even without the aid of glasses. I was sixty-seven years old January last, and wore glasses constantly from the age of fourteen up to a few months ago. Since then I have done all my reading, writing, and sewing without glasses. My heart is overflowing with love to God that I have been healed by Truth and am gaining the light of Christian Science.

I cannot tell the number of physicians at the hospital who pronounced me incurable and a cripple for life. Before leaving the hospital, the head nurse referred me to the best so-called surgical doctor in the house. I asked him if he thought I would recover. He shook his head, saying, "Your age is against you." I then asked if he thought I would have the use of my arm again. He placed his hand on the top of his head, and said, "You will never do this." The day I was healed the first thing I did was to lift my arm over the top of my head. My arm has been in a normal condition ever since, and my health is perfect.

Had I known of Christian Science before I went to the hospital I never would have submitted to the knife. For four long years after passing through this severe surgical operation, I suffered intense agony day and night. I went to bed every night with a pillow under my arm, but did not know what it was to have one restful night. While my friends were sleeping around me I was either walking the floor, or on my bended knees, asking God to relieve me of my suffering. I used to think I prayed as earnestly as others did, and thought my prayers were acceptable unto God, and sometimes I wondered why God did not hear the prayer of His humble child, for I

was willing to sacrifice everything to get relief, but I lacked the understanding that God has given me through Christian Science. I cannot express my gratitude to our dear Mother for the light of Christian Science. I shall try to work more earnestly for our glorious Cause in the future than I ever have in the past. My greatest desire and my prayer is that my life may be a shining light for the glory of God.

A. J. A., Salem, Ore.

SCIENCE AND HEALTH A PRICELESS BOON.

DIVINE LOVE led me to investigate Christian Science three years ago, through the healing of my wife of many so called incurable diseases. After one trip of several months made with her to distant cities to see specialists and be treated by them, — with sanitarium, trained nurses, and doctors' bills amounting to twenty-seven dollars per day for the trip, — we returned home with her. She was still diseased in mind and body.

Following this trip were months and years of almost constant suffering; new doctors, new scenes, and new places were visited, none of which brought any relief, till God — Good — sent an angel of mercy to voice, silently and audibly, His Word to her through the understanding of Christian Science; when, lo, after about four weeks, we saw her in perfect health, mind and body restored to their normal conditions. This transforming process caused me, an avowed agnostic and rank materialist, to investigate this mysterious something that could change so wonderfully, and so marvellously banish disease, discord, sorrow, and suffering.

Taking up the study of Christian Science through

“Science and Health with Key to the Scriptures,” with only the thought of knowing something of what it was that could do such marvellous things, I became engrossed in the study; and God revealed Himself to me through the words of this book, and while I had never for one moment dreamed of being healed of what I thought were *my* incurable maladies, I suddenly realized that rheumatism of twenty-five years’ *tormenting* was entirely healed; lameness was gone, and the desire for alcoholic stimulants completely blotted out.

From darkness to light, from despair to radiant hope, from impurity to purity, from hell to heaven, has been my transit through the understanding of Christian Science. Knowing God as Love, I have proven His presence in *many* instances; healing joints that had been stiff and rigid for years; a case of total blindness; a case of dropsy pronounced incurable and ready to pass on, by the doctors; neuralgia of long standing; indigestion; heart-trouble; diseased eyes; and many other conditions.

For this great good and these inestimable privileges, could all the wealth revealed, or still hidden in the bowels of the earth, and in the depths of the sea, buy from me the priceless pearl found in the Word of God, whose store of wealth has been opened to me by Science and Health? I answer, No. Is three dollars a big price to pay as an entrance fee to that state of consciousness known and recognized as peace that passeth understanding? No, a thousand times no. Not many years hence she whom God has authorized to reveal to this age, and to all ages, His word will be loved and revered by countless millions. Those who to-day scoff at Christian Science will be glad to say, “Make me as one of thy hired servants,” “a door-

keeper in the house of my God," for it has, under God's direction, taught us to know something of Him, and if we faithfully follow its leading and teaching it will be given to us to *know* God as eternal Life.

Should this article come to the consciousness of one struggling against the full acceptance of Christian Science and *all* that it teaches, let me say to such an one, Become as a *little child*, and divine Love will lead *you* to the light that is never dim. Let this angel visitant come in and sup with you; then, like Jacob of old, wrestle with the claims of error and evil, and "each victory will help you some other to win" until you will *know* that you are on the Rock, Christ — Truth.

E. H. C., Atlanta, Ga.

SAVED FROM DESPAIR.

ONLY three short months ago I was a scoffer at Christian Science, with a profound pity for those deluded souls who believed that it was demonstrable. I found myself at that time engulfed in despair, with no faith or hope to cling to, and longing for death to release me from a life out of which all sweetness and fragrance had vanished. Under those circumstances, without a scintilla of faith that Christian Science could reach my case, I, like many others, turned my weary gaze toward it and found in it rest, comfort, and peace, as in the shadow of a great rock in a weary land.

"Science and Health with Key to the Scriptures" is a priceless book, explaining, clearly and logically, all the problems of life. It quickens our understanding and reveals our kinship with God and Jesus Christ. Where we have before seen as through a glass darkly, the clouds of mysticism and unbelief are rolled away, and we stand

face to face with new and beautiful truths. It brings a calm and holy peace to sorrowing hearts; it levels all rank, and in its effulgent rays we see in every man a brother. When we shall have entered into a full understanding of it, we shall as heirs of God appropriate to ourselves from His wonderful and inexhaustible storehouses all that we need to make our lives one glad, sweet song.

To follow in the footsteps of our Master means work. There must be no sluggards, for the harvest is ready and there is work for all,—a daily taking up of the cross; but when we have found the true way the burden will be light and the yoke easy. God's love belts the universe, and a glance toward the coming years gilds my belief that love for God and our neighbor will be mightier than modern artillery in settling international questions; that nation will no longer war against nation, and that credit for such beneficent results will be largely due to Christian Science.

N. B. H., Georgetown, Mass.

READING THE BOOK CURED DISEASE.

IT is over two years since the writer penned her first note to the field, telling what one year's study of Science and Health had done for her. That first testimonial was never sent. Page after page was filled, until it dawned upon her that if all she felt was to be incorporated in the "note," the publishers would be compelled to, issue an extra supplement for her particular benefit. Then came to her the realization of the powerlessness of material means to express fully the thoughts that burn upon the altar of a contrite and grateful heart. Deeds must take the place of words. Since then my quiet and

humble efforts in God's vineyard have been greatly blessed. I was healed of numerous diseases pronounced incurable, by simply reading the book, Science and Health. To show that it was not blind faith in the book, its author, or in the person who loaned it to me, I will add that I did not know any one had ever been healed through its perusal. The healing was so gently done that I was well for several days before I fully realized it; the fact was noticed by my husband, whose attention was aroused by seeing me eat various articles of food previously shunned as so much poison. I was conscious of nothing but perfect harmony of mind and body. I had no Bible, because I was then an ardent admirer of Ingersoll. But the chain of mental, moral, and physical ills melted before the divine voice of Truth spoken through Mrs. Eddy's book, and I was free. I never analyzed or denied a single statement, mentally or audibly, as I was constantly in the habit of doing when reading other literature. I imbibed the inspired words as a dry sponge absorbs water. The blessed Science never seemed "hard to understand," because, from the first, I loved it, and loved her who gave it to a starving world. My prayer now is that I may become worthy to call her "Mother."

With Science and Health for my only guide and teacher, I was in a few months able to destroy sickness for others.

C. D., De Funiak Springs, Fla.

READ SCIENCE AND HEALTH AND WAS CURED.

As I feel that some who are just beginning to study the Christian Science teachings might be interested, I would like to relate some of my experiences in commencing the

study of Science and Health. Here let me say that I had never believed it possible that the mere reading of a book could heal the sick or produce any effect beyond informing and improving the mind of the reader, and I ridiculed the idea of any more tangible results being possible. Though, like thousands more, I believed that "Truth is mighty and will prevail," still I had, as it were, placed bounds to its might commensurate with my own restricted mental horizon, not realizing, in my ignorance, that Truth is *Almighty* and must prevail ultimately over *all* error.

I had been for many years in the habit of smoking more or less frequently, although always in moderation, but was very fond of "a good smoke," principally as a "sedative" and "comfort" after business or other "worries." (What an extensive vocabulary we moderns make use of to express the different phases of mortal belief!) I began to read Science and Health early last December, and after reading a few chapters I found, about Christmas time, that I had suddenly lost all desire for my customary pipe or cigar, and have not smoked at all since then, although I did not remember seeing one word about smoking in Mrs. Eddy's great work, as far I had then read, nor had I made any resolutions respecting giving up the practice. The desire simply left me entirely, and the very idea of smoking became obnoxious to me, so much so that when I travel on the steam cars, instead of boarding a "smoker," as I had been in the habit of doing, I seem to loathe the idea of riding in the polluted atmosphere amid the impurity which I had tolerated — and even believed I preferred — before.

This may seem a trivial matter to some readers, espe-

cially to those who have not studied the Science of Being, but to me it was a very real, and at first an unaccountable, experience. Concurrently with this also began a blessed sense of higher moral tone and a far grander and more complete conception of the being and attributes of God than I had thought possible after numerous attempts at forming a just or reasonable idea of our heavenly Father in accordance with the conventional beliefs of those denominational Christians.

I was at first puzzled to account for this, but now find that the secret of the power of Science and Health to accomplish seeming miracles lies in the fact that God is Truth, Power, Love, Purity, and all Good; and that the moment we realize the purity of Good, or the "beauty of Holiness," we naturally turn away from whatever is *impure* or *unholy*. I am far from being well informed on details of Christian Science doctrines, but feel that the knowledge I have already gained, as the result of only a few weeks' study of its teachings, is my most precious possession, and that to crown all, it is only the beginning of what I know will be revealed to me through the study of God's word with the new light thrown on it by Mrs. Eddy's works. I have no fear of finding that anything contrary to the spirit of Truth can have crept into these writings, as the truth of the statements contained therein is demonstrable Science, and the foundation is firmly laid on the "Rock of Ages." Truly it hath not entered into the heart of man to conceive what is laid up for us if we accept the Truth and follow its teachings.

H. S., Manchester, N. H.

HEALED OF MANY DISEASES.

LAST June I drove to the home of an acquaintance who resides in the country. Report said he could live but a short time. The wife looked anxious and worried. The man told me that he had been unable to work a day for more than a year, that he had not driven to town for six months. I told him about Christian Science, and asked him if he would read "Science and Health with Key to the Scriptures." He listened attentively and expressed a desire to read the book. When he spoke of weakness, I spoke of the Source of all strength, and the promise, "as thy days, so shall thy strength be." The next morning he began to read Science and Health and was perfectly healed without any treatment.

Extract from a letter from this man.

"I was, according to mortal belief, a sufferer for thirty-four years with heart trouble and diseased lungs with supposed accompanying neuralgic and rheumatic conditions. For five years prior to June, 1899, I was beyond hope of recovery.

"Words are not adequate to express my thanks to you for leading me to the light through this wonderful book, Science and Health. The Bible is a new book, full of life and hope.

"My wife and I have taken no drug of any kind since June, 1899, and we are both well and strong.

"A friend and neighbor borrowed my book, read it, and was healed of various complications, among them the liquor habit. He bought a book, and is an earnest student, goes to church with me frequently.

“I could name several demonstrations, — cuts, bruises, strains, healed almost instantly, by denial of error and the recognition of Truth as *all*.

“With ever-increasing gratitude to you for pointing the way to health and happiness through the author of Science and Health.”

M. E. W., Terre Haute, Ind.

PLANTING.

ONE day a few years ago an earnest Christian Scientist in a distant city invited a friend who was soon going to stay for a few months in a village in one of our frontier States, to spend the day with her. This friend had known a little of Christian Science, but was gradually losing all interest in it. In the conversation the loyal one urged the friend to take her Science and Health with her, and asked her to promise to read in it every day. The friend, not wishing to give the promise, turned the subject of conversation time and again; but the Scientist persisted in planting that seed, and finally obtained the promise. After the friend was settled in this frontier village, she called on two ladies whom she had known years before, and found one of them in a darkened room on account of her eyes. They had troubled her for years, and each year they grew worse. She said she had been to Chicago several times to have her eyes treated, and expected to go again in about ten days for the same purpose, and to have a surgical operation performed, as her eyes were only one of many ailments she was suffering from. She had eaten only toast and cereal foods for months. After she had finished her sorrowful story this friend told them she had promised to read a book every day, called “Science and Health with Key to the

Scriptures" by Mary Baker G. Eddy; that many people had been healed by reading it, and if they were willing, she would gladly meet them every afternoon and read aloud. They assented, and the work began. When the ten days were up the lady said she was not going to Chicago at present. The reading continued during the summer. One by one the ailments of the afflicted one began to disappear; among them were dyspepsia, neuralgia, and nervousness, and her eyes improved. She did not go to Chicago, but continued to read *Science and Health* and was finally healed.

Other people in the village became interested, and from one case of healing that came from the planting of that one seed, over two hundred people were led to investigate and accept Christian Science. And that was only one branch of the tree. It has spread in every direction and gone forth to different parts of the country bearing fruit. If there is one thing more than another that has given the friend who made the promise and read the little book in that far-away village that summer, cause for rejoicing and expressing gratitude and thankfulness to God and Mrs. Eddy, it is that although the one who read, and the ladies who listened, long ago moved away from that frontier village, yet on the first Sabbath evening of the year 1900 they started a Christian Science service there, reading the lesson in the *Quarterly* and rejoicing that they had heard this great Truth.

M. J. A., Boston, Mass.

HEALED BY READING SCIENCE AND HEALTH.

WHEN Christian Science was first brought to my notice I was suffering from troubles caused by childbirth, and

the doctor told me I must go to the hospital or I would never see another well day. The thought of going to a hospital was terrible to me, and I thought I would certainly go crazy if I had to go.

About two weeks later a friend asked me why I did not try Christian Science. I had never heard of it before, but said I was willing to try anything that would save me from an operation. She was not a Scientist, but said the lady that lived in the house with her was, and had been healed by Christian Science of nervous prostration, and I could see her and talk with her, and she would let me have some papers to read.

I was somewhat acquainted with Mrs. S. I saw her, and she told me I could be healed. She said she had Science and Health, and that I could take it to read during the evening, and she would have it during the day. As I read page after page, I felt as though it was all true, and that if I could only read the book, I would be healed without treatment, and I was. I had only read fifty pages when I realized I did not need to wear glasses. I had been a slave to them for fourteen years, and had suffered much with my eyes. I have not felt the need of the glasses since I put them away.

As I read "Science and Health with Key to the Scriptures," I felt better every day, and I knew the healing was going on. I could walk without pain, and could even run upstairs. I felt a new life and the world looked bright. I was glad I was living, and I felt as though I must fly instead of walk. As I continued my reading, my troubles left me one by one. Little evils I was not thinking about, as larger ones occupied my thoughts.

When I finished the book I felt I could truly say, "I am well," but the physical healing seemed small compared to the spiritual uplifting. The fears I had concerning my child, the fear of the diseases supposed to be a necessary part of a child's life, all left me. I knew they were not necessary, and as my fears left me his health began to improve. To-day he is a well, strong boy twenty-two months old. He eats anything, and lives out of doors. I have no fear for him, he is God's child, and God gives him perfect health.

I have Science and Health. It seems a new book to me every time I read it through, and I understand it better. There is much to learn, and one can never study it enough. It makes the Bible seem a new book. With the little understanding I have, I have been able to help others.

W. A. M., Bucksport, Me.

HEALED AFTER SURGERY FAILED.

ELEVEN years ago last month Science and Health was brought to me. At that time I was a total wreck physically and mentally. I had not been well for over nine years. As a last resort I submitted to a surgical operation which was a complete failure, leaving me worse than before. Finally inflammation set in and the case was given up.

At this time a friend came and talked to me about Christian Science; two days later she brought me Science and Health. As soon as I began to read, the whole world seemed changed to me. I found God had made everything, and everything He had made was good, and that man was made in His image and likeness. This gave him dominion over the whole world.

I had thought that I should like to be a Christian, and had felt for some time that the God I thought about would make me whole, soul and body, if I could find Him. I often took my Bible to read, but I could not understand it enough to read more than a few minutes at a time; but after reading Science and Health every page is illumined.

When I think of my old life, it seems almost a blank. I feel as though I never had lived until I found Christian Science.

S. E. B., Burlington, Ia.

COMPLETELY CURED.

LESS than a year ago my knowledge of Christian Science was limited to the newspaper reports which I saw occasionally, and which were generally of such a brief and unfriendly nature that they were calculated to lead one from instead of toward the faith.

I had been a sufferer from what the doctors called chronic gastritis and other stomach and heart troubles for a good many years, and I had taken all kinds of patent medicines and had been treated by a dozen different doctors, but I gradually grew worse. I had reached the point where I had given up all hope, had become greatly discouraged, and made up my mind that the end was near.

About that time a Christian Scientist, hearing of my condition, brought me a copy of the *Christian Science Journal*, and spoke a few words of encouragement to me. I read it and was eager to get more of the new light, but as I had been sick so long and unable to work, I did not have the means to get what I wished. A lady

sent me a copy of Science and Health, and I began to study it. At first I was skeptical and doubtful, and for some weeks I pored over its pages blindly, when suddenly one day, after an unusually bad spell, the light burst upon me in a powerful flood, and the Truth opened my eyes as they had never been opened before. I threw away all medicines, pills, tablets, and cordials which I had relied on for years, and from that day, several months ago, I have taken no medicine.

I have been made better physically and morally, I have not suffered with the old trouble for months, have gained more than fifteen pounds in weight, and am completely cured. I can eat heartily of any kind of food now, whereas for years I had to be very careful what I ate, as almost any kind of solid food caused great suffering and distress. I thank God for the various means that led me into Christian Science. Life has a grander meaning to me now, and I feel that I have just entered upon the life spoken of by the Psalmist, where he says, "Depart from evil, and do good, and dwell forevermore." Although I have been a worker and a searcher in Christian Science but a few months, I would not take the ransom of a king for the security and peace I now feel. I would not take all the wealth of the world and go back into the mire of despondency. Oh, that the whole world, that mankind everywhere, would come to this fountain of spiritual knowledge and drink freely! How quickly we would be free from all fear, from sin, sickness, and death!

G. R. S., Moline, Ill.

SPINAL TROUBLE CURED.

I WAS healed of spinal trouble which caused severe pain in the back of the head. I was suffering intensely when I chanced to pick up Science and Health in a lady's room. I had never heard of the book nor of its author, but I had heard the name Christian Science, and had asked what it was, but could not learn anything about it. The lady being out of her room, I took the book and began to read. I shall never forget the calm that came over me the few moments I read. The next day I took the book to my room and read all the afternoon, and that night I went to sleep free from pain for the first time in six years. The blessing that book has been to me words fail to tell. I was entirely healed and have been able to help others and lead them into the light. A child had the croup so that it could not speak, and its eyes were swollen and inflamed. The disease yielded to the power of Truth, and in one hour the child was singing, "Shepherd, show me how to go," as well as a baby of three years could sing.

F. J. M., Danville, Can.

HEALED OF DISEASES.

ABOUT two years ago Christian Science was brought to my notice through the healing of my wife. We at once purchased Science and Health. I became interested in its teachings, and when about half through the book, I lost my desire for tobacco. I had been a great smoker for ten years. I kept on with the study, and physical diseases began to disappear, until I found myself perfectly well.

The joy that has come to me spiritually, the English language has no words to express. We have now nearly all the works of our dear Leader and The Christian Science Publishing Society. Their value cannot be estimated in money.

In the degree that I rise above selfish motives and aims I find myself in the attitude of thought to understand the Bible and Science and Health. My constant desire is to so demonstrate over personality and all claims of sin, that I may be led to Christ, Truth.

N. P. L., Bangor, Me.

HEALED OF A TUMOR.

I WAS troubled for thirty years with a varicose-veined leg, which many physicians had failed to cure. I had to bandage it tightly in order to walk, and then could not go far.

I also suffered for twelve years with a fibrous tumor. I was operated upon many times with only temporary relief, for after each operation it grew much faster. Last spring I became so emaciated that I looked for death at any moment, and made all preparation for it, even buying my burial lot. In July a lady loaned me Science and Health. I knew nothing of its merits, nor did the lady know my condition. I had not finished reading it through, when I saw the nothingness of all material aid. I removed the bandage at once from my leg, and from that day I have never felt the need of it. My leg has assumed its normal condition, and the tumor has entirely disappeared. I write this that any one suffering as I did may go and do likewise, giving all the glory to God, and

that precious little instrument, "Science and Health with Key to the Scriptures."

M. E. M., Cincinnati, O.

DEAFNESS CURED.

A LITTLE over a year ago I was presented with a copy of Science and Health by the friends who had at that time just organized a Scientist Sunday-school, and after reading the book through carefully I was fully convinced of the truthfulness of Christian Science. I was healed of deafness of long standing in one ear, and otherwise benefited by reading and studying that precious little book.

J. W., Frankfort, Kan.

FOUR YEARS OF SUFFERING ABOLISHED.

ABOUT eight years ago I was a very sick woman, having gone through a severe operation, deriving but little benefit therefrom, followed by four years of great suffering. At last the physician decided that another operation was necessary. Knowing the risk, also remembering what had been promised me from the first operation, which accomplished nothing, I decided not to go through such an ordeal again.

Conditions seemed to grow worse. I had considerable trouble with my bowels, — a partial paralysis. It seemed as though there was no help for me. Just at this stage a friend called upon me who was a Christian Scientist; her presence brought the thought of Christian Science and its healing to me. I had heard of it some nine months previous, but did not connect it in any sense with myself. I asked her about Christian Science, and she loaned me some *Journals*. They contained a num-

ber of testimonies of healing from reading Science and Health. I decided I must have the book. I purchased it December 8, 1897, and after reading it about six weeks I was healed and pronounced so by physicians.

Through losses financially, it was necessary for me to do my housework, and I found it no effort, when, only a few months previous, some one always had to take care of me.

A little girl was born to me, February, 1899, having Science treatment only. The birth was easy and of short duration, notwithstanding the laws of *materia medica* to the contrary; in fact, the physicians had pronounced such an event impossible.

Mere words cannot express my gratitude to our Leader, not only for the physical help, but for the spiritual uplifting, which her writings are giving me daily. I will be willing to give any one who cares to inquire further particulars.

E. M. T., Germantown, Pa.

HEALED OF MANY ILLS.

FOUR years ago last September, after having come home, a supposed incurable, from a sanitarium, I was perfectly healed of many ills, simply through the reading of the Christian Science text-book.

I did not study the book with any thought of receiving physical benefit. I had been told that its doctrine was of the devil, and I fully believed in the wisdom of my informant. Many were advising me to try this Science for its healing power, and it was to enable me intelligently to reason with them, and point out to such advisers the fallacies of its teaching, that I began to read

Science and Health. Its first effect on me was to make me angry. What its next one was I cannot tell, for I lost sight of the "me" entirely, through the wonderful light which came to me from the thoughts expressed in that book.

One morning, just two weeks after beginning to read this Science, it dawned upon me that I was out of pain, that all sense of weakness was gone; and the thought came, Why not get up? I did get up—perfectly healed—and in a very short time, about four or five months, instead of being a family composed of invalids, ours was one of perfect health.

Among the ills which seemed to be consigned to us were consumption, dyspepsia in one of its worst forms, nervous prostration, heart disease, poor sight, and need of three operations. I had worn glasses for many years, and both my children were wearing them. This trouble was overcome for us all in a very few days, and to-day perfect sight is ours.

In my case, surely much has been forgiven, and therefore I love much. I love this grand, uplifting, and glorious Truth which was revealed to me in "Science and Health with Key to the Scriptures," through the unselfish, faithful, and untiring efforts of Mary Baker G. Eddy.

I. F. S., Aurora, Ill.

A LOCOMOTIVE ENGINEER HEALED.

My wife was an invalid for nearly eleven years. She was sent to a hospital for treatment, but after returning was worse than ever. A friend asked her to try Christian Science. She did so, and we thank God for what it has done. She is now well, and is helping others.

For years previous to my taking up Christian Science, I had been subject to piles, rheumatism, lumbago, heart trouble, and also the habit of using tobacco. I have been healed of all these by reading and studying Science and Health.

Two years ago I thought I would have to give up work (I am a locomotive engineer), but feel now that I am good for a number of years.

W. M. C., Clinton, Ill.

MANY DEMONSTRATIONS OF HEALING.

At the birth of our first babe, three years ago, my wife suffered untold agony for twenty-one hours, with two of the best medical doctors in attendance, and when the babe was finally born, it only lived a few minutes on account of terrible injuries received. The mother lingered in bed for a long time after. Physicians said she could never give birth to a full-term child without injury to the child and great risk of her own life.

I had heard of Christian Science, and had been cured of a fever by it, in St. Louis, but I did not understand how I was healed, and got hold of misleading books on the subject.

Here, in De Funiak, we became acquainted with one of Mrs. Eddy's loyal students, who advised me to purchase Science and Health, the reading of which healed me of many diseases; and through the understanding of the Truth as taught in that book, the birth of our ten-pound boy, November 16, 1898, was "natural and safe," and without any suffering to mother or babe.

My wife was alone when this babe was born, labor

beginning and ending before I could get her message and get to the house from the store, a short distance. Mother and son are in perfect health, and have been ever since his birth, neither of them having used any kind of material medicine.

This is but one instance of many demonstrations we have had of the power of Truth over error, and words can never express our gratitude toward all our Christian Science friends, and especially to our dear Leader, for giving us and all mankind the book that has brought such light into our home.

I. P. W., De Funiak Springs, Fla.

CURED OF HEART DISEASE.

LESS than one year ago I was led to commence the study of Christian Science. For many years I had been a sufferer from catarrh and dyspepsia, and for forty years I had been a steady user of tobacco, both chewing and smoking, and of liquor in moderation for many years.

For ten years I had been constantly doctoring for catarrh, trying many remedies and getting but little relief. I also continually dieted for dyspepsia. The understanding that I gained from reading "Science and Health with Key to the Scriptures" healed me of my diseases, catarrh and dyspepsia, and also of the tobacco and liquor habit. The wonderful thing in regard to the tobacco and the liquor habit is, that those habits simply left me; there was no self-denial on my part; and when I think of the happiness and comfort I have got in one short year from reading Science and Health, believing as I do that my experience is the experience in a measure of hundreds of thousands of others, is it any

wonder that we love Mary Baker Eddy? I know that she is God's chosen instrument of help to a suffering world.

My wife has also been much benefited by Christian Science. Whereas, in former years, it had been drugs, doctors' bills, and liniments continually; for the past year there has been nothing of the kind. In my wife's case the doctor's verdict was heart disease, and that she would be with us but a short time. Now her health is perfect. The understanding that I got from reading *Science and Health* that God is All-in-all, that God is Life, leaves no room for catarrh, dyspepsia, the tobacco or the liquor habit. Another thing, I hardly ever receive a copy of the *Sentinel* or the *Journal* that I do not find some article that is alone worth the subscription price to me. No money would buy my *Science and Health* if I could not get another copy.

J. A. B., Irvington, Cal.

THE CURE OF RHEUMATISM.

ABOUT twelve years since I met with an accident, falling a distance of about forty feet on a pile of broken rock. It was thought at the time that I would be crippled for life, but broken bones were skilfully set and everything done for me by my kind and skilful surgeon. But in spite of the best medical skill I was left in such a condition that I was affected by every change of atmosphere, being subject to rheumatism in one of its worst forms. For eight years I continued under the care of different doctors of *materia medica*, and tried almost every so-called remedy suggested, sometimes having relief for a few days; but I continued to grow worse, until for the last several years previous to my investigation of

Christian Science I was unable to change my position during the night without assistance, as one limb would become entirely helpless after being in one position for a little while. I required assistance most of the time to dress. This was the state, physically, that I was in when I began reading Science and Health, and it all disappeared while I was reading. I do not know at what time I was healed, but I do know that I awoke to a realization that I was free in less than a month's time, and there has been no return of the claim. It was "Science and Health with Key to the Scriptures" that unlocked my prison house, that broke the shackles of disease called rheumatism, wherewith I was bound physically. I was a tippler, an inveterate smoker, and had no hope of immortality. To my darkened thought man lived and died in matter, and then nothing — darkness — void. All has been changed through the blessed Truth. I have no desire for tobacco, and have not had for nearly two years. The belief of pleasure in the cup has disappeared. My thought is now being satisfied in the contemplation of infinite Good. Christian Science has become the principal factor in my daily life, and daily I am reaping the beneficent influence of the Truth.

J. A. K., Scranton, Pa.

THE VALUE OF THE BOOK.

WE often hear the remark, that Science and Health is too expensive. If it were cheaper, more people could have it, and it would be doing more good. To show that this is one of the false claims of mortal mind I wish to give a testimonial as it was given by a lady in one of our meetings.

“ After being treated by several physicians, and trying all kinds of patent medicine, when I was gradually growing worse, my husband heard of Christian Science, and bought a copy of *Science and Health*, and brought it home, saying, ‘ I want you to read this book, it may heal you.’ I said, ‘ How much did you pay for it ? ’ ‘ Three dollars and eighteen cents,’ was his reply. ‘ A fool and his money are soon parted,’ I answered. ‘ What do you think that book could do for me ? ’ ‘ Read it and see.’ I laid it aside, thinking it was wrong to throw away so much money when we so needed it. The more I thought of it, the more I thought I must read it, as he had paid so much for it. If it had been only fifty cents or a dollar I would have left it unread.

“ I commenced reading it, and had not finished before I was healed, physically and morally, and am to-day a well woman, doing my own work ; and my home, instead of being one of wretchedness, is one of peace and joy. And the book has wrought this transformation. I want to say that if I could not get another copy, a thousand dollars would not purchase this one.

“ If at any time I seem to be tired, my little girls will say, ‘ Mamma, you had better read your book.’ ”

This is only one of the many instances that I might name, showing that our text-book is above price.

D. E. G., Melrose Highlands, Mass.

A COMPLICATION OF DISEASES.

FOR four years I had been a sufferer from a complication of diseases, — dyspepsia, catarrh, sick and nervous headache, and rheumatism.

I had been an active member of a church for years,

and many an hour I had spent in prayer for my recovery, but all to no avail. I was getting worse all the time. I had the best aid *materia medica* could give me, but nothing helped me, until in November, 1896, I went to a Friday evening meeting of Christian Scientists. After listening to the reading of that precious book, "Science and Health with Key to the Scriptures," I learned that God was my life; that in Him I lived, moved, and had my being; that I had no need to suffer. I never had a treatment, but through the reading of Science and Health I became perfectly well, and am not only able to keep myself well, but also, through demonstrating the allness of God, I am able to help others out of darkness into the blessed gospel light.

I have also seen the power of Truth in the healing of my two children. My little boy had an attack of cholera infantum. The doctor was called in, my wife not being a Scientist at that time, but the child was still getting worse, when the aid of Christian Science was called at 7.30 P. M. At midnight he was well. My little girl was healed of diphtheria by the power of Truth as taught in our textbook. Words can but feebly express the desire of my heart to declare how much Christian Science has done for me. It has not only helped me physically but spiritually.

E. N., Pottsville, Pa.

THE CURE OF CONSUMPTION.

My health was never good, and for four or five years I was sick more or less, when, in 1895, my health failed completely and I was sent to Colorado with what every one supposed was consumption, others of my

family having died with that disease. I remained West for nineteen months, growing better and worse as I changed treatment, but never getting strong. Finally, I received help from a physician which enabled me to resume my work, but I was told that I would never be strong again, and that I must never take a permanent position, as I would soon break down. This proved only too true, as I was compelled to stop and rest every few weeks.

I became so homesick and discouraged that I determined to return to Chicago, with no hope of anything but that I might be overtaken by something that would take me out of my misery. When it seemed as though the last ray of hope was gone, and all the old troubles returned, I was advised to try Christian Science. At first I did not think much about it, but Science and Health was placed in my hands and I began to read it. I know that the first time I opened the book I found something that helped me, and I soon became a constant reader of it. One by one the symptoms left me, and before I knew it, I was perfectly healed, physically. My eyes were cured of astigmatism at the first testimony meeting I ever attended. I have not worn glasses for nearly three years, and can see better than I ever could in my life. I have a position where I am at times compelled to work very hard, but the work does not fatigue me, unless some inharmonious thought enters in. In three years I have not lost a week from my labors on account of illness. My healing all came through reading Science and Health..

Since gaining some understanding of this new-old religion, I have been enabled to overcome many physical

diseases, but what is more to me, is the way in which I have, in a measure, been able to overcome selfishness, jealousy, envy, criticism, and hatred in myself. Christian Scientists know that there is always work to do; that we must constantly work, watch, and pray, and in overcoming and mastering error, day by day, we shall eventually be able to solve the whole problem.

With the understanding of God as taught in "Science and Health with Key to the Scriptures," I have been able to demonstrate out of sickness into health; out of sorrow into gladness; from discontent and unhappiness into a harmonious, peaceful condition of thought. I am most thankful for this wonderful Truth which has revealed a new world to me through our Leader, Mary Baker Eddy, and my only desire is so to live that I may reflect Love as taught by her.

M. A. McC., Chicago, Ill.

MANY TROUBLES HEALED BY READING SCIENCE AND HEALTH.

IN May, 1899, I first heard of Christian Science. By reading the Bible and "Science and Health with Key to the Scriptures," I have been relieved of an abnormal growth, and many other ailments have been overcome which would have prostrated me had it not been for this Truth. My husband has been healed of smoking and the liquor habit, and of Bright's disease, pronounced by the physicians to be in its worst form. Many other troubles have been healed by the studious and diligent reading of Science and Health.

I know that God is with me in this work. I feel His presence by these uplifting thoughts, and know that I

am dwelling under the shadow of His wings and He is bearing me up with His hand lest I dash my foot against a stone. Under His protection, all fear disappears, and the sunlight drives away the clouds which would hide the beauties of the spiritual universe wherein man reflects his Maker.

J. W. M., Manchester, Ia.

MANY TROUBLES DISAPPEARED.

I SERVED as a volunteer in the Union Army from May, 1862, until July 6, 1865, and returned home a wreck. I was wounded three times, and ruptured in my left side by being thrown from my horse. As I grew older my troubles increased, and I became a physical wreck. This brought me into drinking, and I came near filling a drunkard's grave. I became unable to work any more. I then went, two years ago, to the Soldiers' and Sailors' Home at Erie, Pa., to die, as I thought my time was short in this life. After spending nine months there I came home to see my daughter, who was dangerously ill. After her death I intended to return to the Home again, but through a friend I got acquainted with Christian Science, and attended the first meeting on November 9, 1896. I learned there and then that I was God's child. I bought "Science and Health with Key to the Scriptures," and through reading it, and by kind advice from friends, I became able to give up all my idols; and I thank God to-day I am a *man* and *not a slave*. The book's teaching at first was a bitter pill, but now it is a sweet morsel to me. It cured me of the tobacco habit, which had continued thirty-nine years. I had to wear eye-glasses for sixteen years. Now I have no use for

them. My old troubles are all giving way, for Truth has made me free, and I thank God I am able to take care of myself and extend a helping hand to others.

S. M., Pottsville, Pa.

EPILEPSY AND OTHER DISEASES.

FOR twenty years I was subject to epilepsy, considered by *materia medica* to be an incurable disease. I have had as many as twelve spasms in a day, sometimes remaining unconscious for fifteen minutes.

I took medical treatment from two specialists in epilepsy, one in New York, the other in Philadelphia. They both said my case was a hopeless one, that it had become chronic, and the older I got, the more frequent and severe the spells would be.

I had other troubles, such as dyspepsia, a weak heart, and catarrh of the head and throat, and had taken six months' treatment from a specialist in catarrh. I had an operation performed and a piece of bone removed from my nose. One month after I had stopped taking his treatment, the catarrh was as bad as ever.

I spoke to a healer about taking treatment from her for epilepsy and other troubles. She said she would be pleased to give me treatment; but she did not think I would need it. She said she believed if I would study the Bible and "Science and Health with Key to the Scriptures" in the right spirit, and gain the understanding, I would be healed of all my ills.

I thought, as I looked at her, "This is certainly a good case for an insane asylum. The idea of my being healed of an incurable disease of twenty years' standing simply by reading that book, is preposterous."

One year ago last March I began studying Science and Health. In a few weeks the spells became less frequent and less severe, and in six months they ceased altogether. It is one year ago last August since I have had any symptom whatever of epilepsy. I have never taken a treatment, but have been healed of all my diseases through studying Science and Health and the Bible. At the present time my health is perfect, showing that Christian Science has accomplished in a few months what *materia medica* did not accomplish in twenty years. I never can be thankful enough for what Christian Science has done for me, as it has made a better man of me morally, physically, and spiritually.

C. S., Pittsburg, Pa.

HEALED OF ECZEMA.

My attention was first called to Christian Science by friends in 1896. For over sixteen years I was a great sufferer from eczema, my trouble seeming specially aggravated during summer and winter. I tried many physicians, among them some of the most noted in the Western States. I consulted specialists in Montreal. I tried hot springs, baths, hygiene, electricity, patent medicines, — in fact, everything that came to my notice. All these efforts and remedies failed; in fact, each left me a little worse for the experiment.

A change of climate was suggested; my business was sacrificed, and I journeyed to the Pacific coast. I found relief for a time, but on returning to my former home a few years later, I was again afflicted as before. Other diseases now manifested themselves; such as indigestion, a general inaction, and, finally, partial paralysis.

It was in this condition Christian Science found me. My friends advised me to purchase a copy of "Science and Health with Key to the Scriptures." I received my book, and began to study. I did not appear to get much out of it at first, but I kept on reading, my health began to improve, and continued to improve, and I have enjoyed good health from that time until now.

I was in Alaska in February, 1899, and Southern California in August, and felt no bad results from extreme heat or cold; thus proving to me that one can be healthy in all climates with the understanding of Christian Science. I had been a constant smoker of tobacco for twenty-five years, but I gradually lost all pleasure in it. I realize more every day the wisdom of our Leader in the way the great work is being done through Science and Health, the Bible, and her various writings, freed from all mortal bias or interference.

W. R., Seattle, Wash.

HEALED BY READING SCIENCE AND HEALTH.

SEVEN years ago I was suffering with a complication of diseases, three of which eminent physicians pronounced incurable. The fall before I had lost a baby girl, and believing that God had taken her from me as a punishment, I resolved to lead a better life. I was continually studying the Bible, earnestly searching for the Truth, when one day I was led to take up "Science and Health with Key to the Scriptures," which, by the way, had been in the house for a year or more, and I had time and again pronounced foolishness.

The book opened at the chapter on "Prayer." What a revelation! I remarked to my wife, "This book is

all right." It was from that time my constant companion. It made the Scriptures plain, which before were meaningless. It made me love them, and in a short time I awoke to find my diseases gone. I found myself a *free* man; and although I *am* but a babe, I find I am happiest when I am living the nearest to the Truth as taught by our beloved Leader. Neither tongue nor pen can express the gratitude I feel towards the one who has given us this revelation. I can truthfully say that no money consideration whatever could cause me to part with Science and Health if I could not obtain another copy. I have not used a drop of medicine during these seven years for myself or family, while before that time I was spending all my living for drugs and physicians. But the physical healing is not all. The spiritual healing is the greatest of all blessings. This Truth that makes free, makes us free every way. It gives us the "peace which passeth all [human] understanding."

C. H. B., Fruita, Col.

STUDY OF SCIENCE AND HEALTH BRINGS MANY
BLESSINGS.

IT has been three years since Christian Science was brought to my notice. I then felt that it was the Truth and would bring freedom from disease and suffering. After reading the *Journal* one afternoon and evening, I retired, knowing I had found the Truth which would set me free. After a peaceful night's sleep I awoke very much refreshed, and as usual started to put on my glasses, which I had been obliged to wear for nearly eight years. I had scarcely taken them in my hand

before I realized that all supply was in Mind, and as I could not see how glasses could aid the sight God gave me I put them away and found I could see perfectly without them. Since that time I have had no further trouble with my eyes.

After reading Science and Health for nine days I found I was no longer the suffering, depressed, and heavy-laden person I had been previous to that time. I was absolutely well, being free from all the weaknesses with which many women have been bound, as with chains, these many centuries.

Many rich blessings have since followed the careful, prayerful, and systematic reading of "Science and Health with Key to the Scriptures." My Bible, first of all, is a new and open book to me.

F. E. R., London, Eng.

CHRISTIAN SCIENCE CURED THEM ALL.

THE first time I saw a *Christian Science Journal* was in 1893, and it awoke a desire to investigate. I got a copy of "Science and Health with Key to the Scriptures," and it has been my study ever since.

I have never joined any church, but I am convinced that the Christian Science Church is the true one. When I commenced to read this blessed book, Science and Health, I had chronic inflammation of the stomach, heart disease, catarrh, and a bad habit of chewing and smoking tobacco. This great Truth has cured them all.

When I commenced to read the text-book I was nearly sixty years old; my life and health are changed to boyhood's joy.

E. N. R., Chippewa Falls, Wis.

EXPERIENCE OF A RAILWAY MAN.

I DID not commence the study of Science and Health, on account of any physical sense of inharmony, but simply as an investigation of one of the topics that was absorbing so much of the attention of my friends; but, as the Divine thought grew in my consciousness, I found myself becoming better in both mind and body. About two weeks after I commenced my reading, I discovered that I no longer required my glasses, and I have not worn them since; at about the same time my nineteen years' belief in chronic constipation disappeared. I had been on the operating table for this last-named ailment, without benefit, and here it was relieved in less than three weeks and without my knowing it. I was also wearing a truss for a severe hernia. I could not stand or sit up without my truss, and the doctors expected that I would always wear it; but three and a half months after I commenced reading I dressed hurriedly one morning, forgot to put the truss on, experienced no inconvenience, and have never had it on since, and that is now nine months ago.

My weight was in the neighborhood of one hundred and thirty-two pounds, never over one hundred and thirty-seven at my best, and to-day I weigh about one hundred and eighty pounds.

B. S. J., Council Bluffs, Ia.

WHAT I FOUND IN SCIENCE AND HEALTH.

FROM childhood I seemed to have a terrible fear and dread of all sickness, and as soon as any symptom manifested itself I was frightened and took all the medicine

I could hear of that was thought good for that particular disease; but I was not satisfied with taking medicine. I thought my sickness was caused by some sin I had committed, and I would pray to God to forgive me, and try harder to please Him. When a temptation would come to me again, I would try at first to resist it, and then this thought would come, "The Bible says, God will forgive seventy times seven, and I will do this and then pray to God and He will forgive me, for the Bible said he would."

I was gloomy and fretful, and wanted to see no one. My mind was affected and my head hurt me for years. My back had been injured in childhood by a fall, and hurt me nearly all the time. My throat was sore every time the wind changed, and I had other troubles that seemed to need surgical aid. My eyes were affected; I had catarrh, and other ailments I have not mentioned.

This was my condition when I first heard the name of Christian Science. I shall never forget the day; it was one Sunday morning, when I asked one of my neighbors for a novel to read. She said she had none, but she had Science and Health, and offered that to me. I told her I knew nothing about it, but would take it to pass away the time. I read her book when she could spare it; I would read and then pray to know of God if it was the right way, and several days I kept on in this struggle. One night I prayed very earnestly to know if Science and Health was right, and all at once I seemed to hear a voice say, "Christian Science is what you need;" that settled the question for me, and I began the study of Science and Health in earnest.

I met a great deal of opposition. My husband

thought I was going off into something dreadful; said I might just as well read Tom Paine's books, and tried hard to keep me from being led astray from the Friends' Church. My friends shunned me, and one of the church members came and told me Christian Science was a lie, and all who taught it taught lies, and they knew it. I listened until she got through, and then quietly said, "I am perfectly satisfied." She seemed indignant to think, after her effort to save me, I was so calm and well-satisfied. She went away vexed, and never came again. In less than three months I was healed just by reading Science and Health.

When I learned that God does not punish his children with sickness and death, but sin brings its own punishment, a great burden rolled off me. I feel like a bird that had always been in a cage, and has been set at liberty. It seemed as though my feet scarcely touched the ground when I was first turned out of bondage, and I wanted to tell everybody I saw what Science and Health had done for me. Now I am trying to live Christian Science more and talk less.

D. L. B., Wichita, Kan.

ASTIGMATISM AND OTHER TROUBLES HEALED.

THREE years ago last June, I commenced to read Christian Science. Previous to this, my health had been poor for many years, and I had given up all hope of ever being well again. Some nine years before, I went through a serious operation. The physicians told me I would be a well woman in a year's time. As the years went by one after another, and I found their words were not true, I became discouraged, and was

very unhappy. I longed to die, as I thought this would free me from suffering. I was in this state of mind when Christian Science was brought to my notice by a dear friend who had just commenced to look into it. I had no idea that I could be helped by reading Science and Health, but as I read, I found there was a great deal in it for me. In three months' time I laid aside the glasses I had worn for six years. A specialist told me I would have to wear them the rest of my life, as I had astigmatism and was far-sighted, and if I attempted to go without them, I would injure my eyes. I have never worn them since the day I first left them off, and have not suffered with headache, neither have I had any trouble with my eyes. I sew, read, and do lace work by gaslight, and feel no ill effects from it. As I continued to read, one ailment after another left me. Now I can say, I am well; I am not only well but happy.

A. L. O., North Adams, Mass.

CONSUMPTION AND NEURALGIA.

I HAVE been studying Christian Science for nearly two years. I had consumption and I knew there was no help for me in medicine. After hearing of a friend's recovery from insomnia and neuralgia, I thought possibly I might be benefited.

This friend loaned me "Science and Health with Key to the Scriptures," and of course I wanted one, but as we were financially embarrassed I did not think I could buy one, but my mother loaned me the money to buy that and the *Quarterly*. Since then I have earned the money to repay her and get "Miscellaneous Writings," and subscribe for the *Journal*, etc.

It is unnecessary for me to state that I was healed of consumption and neuralgia, and that many other diseases are disappearing.

Through my understanding all the members of my family have been benefited besides a few other people.

H. D., White Cloud, Kan.

HEALED BY READING SCIENCE AND HEALTH.

WHEN Christian Science was presented to me I had just passed through a siege of diseases, under the charge of *materia medica*. I had constant care from a trained nurse for a year and a half, under the supervision of one of the best allopathic physicians of the city in which I resided. He tried all the latest methods in his efforts to overcome the troubles which seemed to resist all his efforts. At length after a year and a half he advised my being taken to a medical institution, where he hoped for better results. There, under the best care, I gradually regained enough strength to be able to attend to my own wants. In about six months I returned home, not well, but able to take care of myself.

Some of the former symptoms returned, and my physician was called upon again. He said there was nothing more he could do for me. He had tried everything that *materia medica* offered, and I must just bear the pain and hope for it to wear out.

At that time I received a letter from a sister living in New York asking me to come there and try Christian Science. She told me of one of her friends who had been ill for a long time and who was suddenly and completely healed through Christian Science treatment. This brought the subject to my notice. I was told it

was a method of healing without medicine. This appealed to me, as I had lost all faith in medicine. I was glad to hear there was such a system of healing.

I went to visit a friend who had passed through much sickness but was not healed by the treatment of physicians. When I saw her at this time there was a great change for the better in her condition. I was astonished, and asked her what she had been doing to produce this result. She said she had been reading a book "Science and Health with Key to the Scriptures," and using what had come to her from it. She loaned it to me and said, "You read it and see if you can be helped." I commenced to read that wonderful book, and while reading it I said, "One has to deny their senses to believe what is written here." Unconsciously I spoke the truth. I said, "I will try." I began to deny the sense of pain and weakness. One day soon after, my friend proposed to walk to her mother's, a distance of a mile. I was astonished at the proposal, as she had been accustomed to drive everywhere. I responded, "I can, of course, if you can." So we started, keeping in thought the statement in Science and Health, "Mind is the source of all movement, and there is no inertia to retard or check its perpetual and harmonious action;" and this statement also, "No exhaustion follows the action of this Mind, according to the apprehension of Divine Science." We walked to the house, had a most enjoyable visit, and when we returned home, we found the statement was true, for there was no reaction or fatigue.

This was my first demonstration of the power of Mind over the body.

I continued to apply the teachings of Christian Science, and found I was gaining strength. In three weeks I went home, and the family were surprised at the change in me. I told them it had been produced by reading Science and Health, and applying the rules given therein. My mother said, "It is a good thing for you. Send for that book." I did so at once and never, from that time, have I taken a drop of medicine or used an application of any kind. That was more than twelve years ago.

I did not realize what Christian Science is, but by obeying the directions given in Science and Health, I received the blessing, and as I went on I desired to know more of Christian Science as the religion of Jesus Christ. My heart was filled with gratitude to God, and I desired to know something of the one who had brought this revelation to humanity. I began to learn who it was, and what she had endured in bringing Christian Science to the apprehension of mortals. At last I saw and felt the blessing of her love as it flows out to all people, to aid them in escaping the bonds of sickness, sin, and death.

A. S. B., Boston, Mass.

HEALED OF NUMEROUS DISEASES.

NEARLY four years ago "Science and Health with Key to the Scriptures" was handed me to read, and since then it has been guide and instructor, having healed me of numerous ills, the most troublesome being extreme nervousness and affected heart action, both claims seemingly hereditary.

For this healing I am very grateful, but if it were not

all one and the same leaven, I might say I am more grateful for the religion Christian Science gives me,— one which I can take with practical results into the office, the street, and the home; with it we have not only a constant rebuke to selfishness and sin, but a way is shown whereby these conditions can be overcome and forced to give place to nobler motives.

My gratitude to Mrs. Eddy for this revelation grows in accordance with my understanding of its great worth, and my effort will ever be to live it.

J. E. R., Chicago, Ill.

CURED OF SPINAL DISEASE.

IN the spring of 1888 my husband and I called on a family one evening, when the gentleman said, "We have that book on Christian Science." When my husband saw the book, he said, "That is the book we want." The next day we sent to Oakland for it. When the book came we could not read it fast enough. I read in the evening aloud to my husband, and in the daytime when he was at work I read to myself. Before I had read the book through, I was cured of what our family physician called incurable spinal disease. I was at one time overpowered by the sun, and the spinal trouble followed. One day, while reading the book, what I called my severe pain came on. I got up and began to walk about, when the thought came, "See here; I have been reading that God never made a pain; well, then, I can't have a pain if God never made one." I then went out in the garden and never thought of the pain again until my husband came home from work; then I said, "This

afternoon I had a pain, and I have not thought of it until now, and it is all gone."

I have *never* had a return of that complaint since that afternoon. We have followed, as near as we knew how, what our dear Leader teaches.

Many troubles have come to tempt us, but we have stood firm, and Science and Health has always been our healer and teacher.

C. A. C., Los Angeles, Cal.

HEALED BY READING SCIENCE AND HEALTH.

FOUR years ago I purchased a copy of "Science and Health with Key to the Scriptures." By studying it and the Bible, I was healed of what the family physician called catarrh of the throat. When he said he could do nothing more for me, I tried other physicians in Chicago and was finally advised to go to a specialist. I did so; and he said he could not cure me, but promised relief. He called my disease consumption of the throat.

The healing was perfect, and not a symptom has appeared since. We are a family of seven, and not one drop of medicine has been taken by any of us in four years. Before that the doctor was a frequent visitor at our home. We all thank God for this Truth, and may His blessing be with the ones who brought it to us.

C. E. H., Buffalo, N. Y.

YE MUST BE BORN AGAIN.

SINCE my earliest recollection the thought of invalidism has been held over me. All the diseases of my ancestors for generations seemed to be fastened upon

me, and I was in the hands of the doctors from babyhood up.

I was told by the learned profession that no power on earth could make me a well, strong woman; that my parents were not well; that I had inherited all this; that I must be patient and make myself as comfortable and happy as I could. My Sunday-school teacher would tell me it was God's will, and perhaps He needed me in His home above, and that I must prepare to die. The picture of heaven was drawn, to show me how lovely it would be. Nevertheless I wanted to stay on earth.

So time passed until nine years ago all hopes were lost of my being restored to even partial health, the physicians saying there was a complication of diseases, but the most serious difficulty was a tumor beyond the reach of surgery. As I was failing fast, it was not thought possible I could live longer than two months.

Just at this time, when I had given up very unwillingly to die, a lady living thirty miles away, hearing of me through my husband, begged him to have me read a book she owned, and said simply reading it had done wonderful things. I secured the book, opened it indifferently, little knowing its contents. After reading awhile, — shall I tell you the words which held me spell-bound, caused a load to fall from me, and lifted thought heavenward, in praise and thanksgiving? It was the words which, even to-day, seem illuminated: "There is no death." How fully that statement was accepted I scarce can tell, but it changed the entire current of thought. It caused me to say, "Go, take down the clothes prepared for the burial, put them with other clothing, for I am *not* going to die. God does not re-

quire it." My order was obeyed. How they pitied me for having false hope!

From that time medicine was discarded; everything burned which would burn, even to a porous plaster. Bottles were thrown away with their contents; and I read the wonderful, beautiful words of Truth.

As I had never heard of Christian Science before, I knew not where to find a healer. What was I to do? "Deny the evidence of the senses," said the inspired word, Science and Health. I did so when the senses cried out, "I am a reality and I will be heard." Many a hard battle was fought, and many a victory won. I have rejoiced over the downfall of many diseases, and realize how "trials are proofs of God's care."

M. J. D., Mansfield, O.

A GRATIFYING EXPERIENCE.

I WAS first led to investigate Christian Science a little more than a year and a half ago, through the influence of a niece, who came here from the State of Minnesota for a visit among friends and relatives. It needed only one glance into her face to tell us that a wondrous change had taken place, for instead of the weary, sickly woman who had never been strong enough, as we once knew, to endure anything, she was now the picture of health, life, and enjoyment.

Among the various articles unpacked from her travelling satchel I noticed a book entitled "Science and Health with Key to the Scriptures," together with a small Bible, both showing evident marks of having been used. I knew before this that she was an advocate of Christian Science, for her letters had frequently con-

tained references to the subject, but beyond some anxiety lest in her devotion to its Cause she might some time let herself or some of her family die, when medical aid might save them, I had treated the whole matter with indifference.

Now, however, indifference changed to wonder; from that to interest, and a desire to know for myself something about Christian Science; and before our niece departed for her own home, my brother and I had decided that we must at least subscribe for the *Journal*.

She advised us if we could not afford both, to get Science and Health first; this advice resulting in our sending for both at the same time.

Science and Health came to hand first; my brother commenced the study right away. He had not read the book through, when I noticed his pipe had disappeared; where, I knew not, but asked no questions, for I was only too glad to have it gone from sight. We had remonstrated with him so often about the use of tobacco, all to no purpose, that I instantly knew Christian Science must have credit for the victory now, and I began to look forward with hope for further victories. They were not long in coming, we can all see so many victories and so much of the goodness of God in everything when we once begin to open our eyes to Truth. About this time we commenced attending the Church services held here. A few weeks later my husband consented to give Christian Science a trial in his own case. For many years he had been subject to very sudden and dangerous attacks of an illness which often threatened his life, every attack leaving him prostrated in strength for several days after. Many doctors were tried, and much

medicine recommended had been purchased at the drug-stores, all in vain. He was growing worse, for his illness was becoming more alarming by becoming more frequent. Christian Science was the last and only hope. But it stood the test; he was saved, and is now a well man, endures work, fatigue, exposure to all kinds of weather with a cheerfulness I never saw in him before.

My own healing has also been most gratifying. I have been helped in such a general way, I can hardly make mention of any special illness.

Since the commencement of this writing, my brother has told me, for the first time, of how the love and desire for tobacco left him one day while he sat by the fire reading *Science and Health*. He said he felt all at once he should never want it any more, and immediately opened the stove door and threw his pipe therein, and has never wished to use it since that time.

If any one should wish to ask any more questions with reference to this, I shall be willing to answer them. In conclusion would like to say that I am thankful, truly thankful, every day and every hour, that God has given us so good and faithful a leader as found in the person of the Discoverer and Founder of Christian Science.

A. D. J., Battle Creek, Mich.

HEALED PHYSICALLY AND SPIRITUALLY.

SOME seven years ago I began to investigate Christian Science. For three or four years previous the subject had forced itself into my consciousness through various cases of healing among my acquaintances. These were not nervous or hysterical cases, and some of them were

cases of long standing. One of these was that of a married lady who had not walked for many years, the daughter of an eminent physician. A few treatments completely restored her, and the following year she made a tour of Europe with her husband. This demonstration interested me very much, and every time I thought of it something within said, "Investigate."

About this time I secured the text-book, "Science and Health with Key to the Scriptures," and began its perusal. My first impressions of the book were not favorable, but I was determined to give it a fair hearing, and as I persistently continued the investigation, the light soon began to dawn. I want to say here that I did not undertake the investigation simply to get relief from physical suffering, although I had been a mild sufferer from several chronic ailments for years, but I took up the study mainly because I was very much dissatisfied with the life I had been living for the previous quarter of a century. It was not satisfying. I longed for that peace which passeth understanding, but which I had not found.

When I began reading the text-book, I had been afflicted with a serious case of nasal catarrh for about thirty years. This was accompanied by partial deafness, impaired sense of smell, catarrhal headaches, frequent colds, etc. For over twenty years I had been a sufferer from stomach and bowel troubles, neuralgia, frequent malarial attacks, and other minor difficulties. With a view to getting relief from these various ailments, all of which had become chronic, I had taken medicine almost constantly during all these years.

By the time I had read the text-book through the first

time, these various troubles commenced to assume a milder form, and presently began to disappear, one by one, until all were gone. Thus I was healed physically as well as spiritually. These splendid results were not obtained in any miraculous way or in a brief space of time, but they were the fruits of a systematic course of study as laid down in the text-book, regular attendance at the services, reading Christian Science literature, a gradual growth in grace, a gradual putting off of the old and putting on the new.

In addition to my own healing there were two remarkable demonstrations in our family. A large tumor of three years' growth was removed from the neck of our son, a young man of twenty-five, by two or three months' treatment in Science. This tumor was as large as a man's clinched hand and exceedingly hard. One of our daughters was cured of an abscess in her head, the result of a severe cold, by two treatments, after many days and nights of suffering before she would accept Science.

W. A. S., Omaha, Neb.

HEALED BY READING SCIENCE AND HEALTH.

I WAS in poor health for eight years, and grew worse all the time, until at last I went to a hospital in Montreal and submitted to an operation. This left me in a worse condition in some ways than I was before. That was in November, 1894. We lived in Canada at that time, but the next summer we came to Vermont to take care of an old gentleman whose daughter is a Christian Scientist and is away from home all the year, except during the month of August.

I did not know anything about Christian Science. I remember telling my husband that I supposed Miss C. would preach her Spiritualism all the time.

By this time I had ceased to use medicine of any kind, having lost all faith in it, and was convinced that nothing but God could heal me. I could not believe that God was the author of sickness, but I thought I ought to be reconciled to my lot as long as I did not have faith enough to be healed. I prayed all the time for health, and believed I could find it if I only knew how. I felt discouraged and worried all the time.

This was my condition when Miss C. came home in August, 1896. I saw right away that she was happy and in good health; but to my surprise she did not mention her "Spiritualism" to me until I became very anxious to know what her belief was. One morning I introduced the subject, and found her very willing to talk.

I shall always remember the talk we had that morning. I accepted some ideas very readily, but when she told me about "Science and Health with Key to the Scriptures" I thought I would be on my guard, and not be led astray. However, I decided to read the book and see if I would be healed. I could not understand it, but I continued to read, for I was determined to give it a fair trial. In two days I was very much stirred up. I would lay the book aside, thinking I would let it alone, but in a few minutes would pick it up and read again. The third day I began to get better, but did not say anything about it, for fear I would get worse again. In about a week I became aware that a cloud was lifted

from my mind. I felt happier than I had for years, and was free from worry. Then I said I was getting better. I continued to study, for I knew I was being healed. I knew very little of the value of Science and Health. Although I was much better, I was not "every whit whole," and had many battles with error, but Truth was always victor. Last March I began to help others, and have found God a very present help.

C. A. M., Waterford, Vt.

CASES OF HEALING.

WHEN I began reading "Science and Health with Key to the Scriptures," two years ago, I thought I was nearing insanity, that I would either lose my mind or die of a broken heart. I seemed to be surrounded by trouble. I had been a member of a well-known church for twenty years, and although I tried to serve God and earnestly prayed to Him for help and guidance, yet He seemed too far away to hear me. In this seeming state of desperation I took up Christian Science. Within a few days I seemed to enter a different sphere. I became acquainted with God. I found that He was very near to me, that I was not alone and friendless, that He did love me and had always loved me. What a blessed revelation it was to me! A ray of God's everlasting sunshine poured into a weary, heavy-laden, sin-sick heart. It came to stay to dispel sorrow, sickness, and sin.

At that time I was wearing one pair of glasses all the time for the belief of astigmatism, and when I wished to read or sew I put on the second pair. In less than a month after I began reading Science and Health I laid

off both pairs, and I know that I can see just as well as I ever did.

My daughter when but four years old was stricken with hip disease. Everything that money could do for her was done, and I feel like saying that every conceivable form of torture was put upon her. For ten months she lived in an iron brace, eight months she lay in bed with a weight on her limb. After these months of torture the attending physician said nothing but an operation would save her life, that it would be necessary to take out a portion of bone in the leg about six inches long. It seemed to me that she could live but a short time.

After a day of earnest prayer and thought I said to the physician, "You cannot operate on my child; if she must die, I am ready to give her up." He left the house, saying, "I can do no more; I leave the case with you." I carefully nursed her day and night. I watched her. I saw her grow a little stronger, a little brighter. The weight was taken off, and after three years of anxious care she stood up on crutches, one limb three inches shorter than the other. She grew strong enough to walk without crutches, then she wore a cork sole shoe. She was very delicate and could endure but little. Just previous to my taking up Christian Science she seemed to pass into the last stage of consumption. She was treated by two of the best physicians in the town where we lived, but was not helped. I then took her to one of the best physicians in Chicago. He said nothing could save her, that she had inherited consumption, and could live but a short time. Again I believed that I must give her up. Then and there I took the little

book, Science and Health, and through it I got a better understanding of God as Life, Love, Truth. In one night she was healed of consumption. This was nearly two years ago. She has also been healed of astigmatism, after having worn glasses for ten years. She has laid off the cork sole shoe, and while one limb is yet a little shorter than the other, the lameness is hardly noticeable. This is the greatest demonstration we have had of God's love and power, but we have many others, each one enough to prove beyond any doubt that divine Love can and will meet our every need. Words cannot express our gratitude to dear Mrs. Eddy for her book, Science and Health, which is our "daily strength for daily needs." I would like to tell her all it has done for us.

M. L. S., Chicago, Ill.

ANÆMIA HEALED.

BECAUSE many would-be friends complain, and others remark that the instances of healing never show what is being done in England for the glory of God and the advancement of Christian Science, I offer three testimonials.

A little over two years ago I heard of Christian Science and attended the opening service of our new church. At the close of that first service I bought "Science and Health with Key to the Scriptures," and after reading it for nine days I became healed of a malady I had borne for thirty-five years; periodical attacks of biliousness and severe sick headaches, laying me aside for days together. I had tried every known remedy and had studied physiology, hygiene, chemistry, etc., to obtain relief and possible cure, but all failed.

I have not had a single attack since, or taken a grain of medicine of any kind. I can now enjoy a sail on the stormy ocean without even a sense of sea-sickness, but instead receive the greatest pleasure and enjoyment from a sail on the ocean wave.

But more. With growth in the divine understanding I am becoming a healer of others. In November last I was informed of a man dying in our Croydon Hospital. He had been sent there after his doctor had given him up. His complaint, anaemia, was of the worst kind. There apparently was not a drop of blood left in his body. Every means was resorted to by the doctors, but of no avail. After he had been there a week the doctor gave him up, telling his wife nothing could save him, and it was expected he would die during the night; but see the result: I declared the Truth, and the demonstration of the Truth in relation to this dying man resulted in his awaking in the morning quite well, quite strong. I visited him, found him up and dressed, and he is now doing his daily work again. I distributed Christian Science literature to ten other patients.

In the month of December, 1899, a patient in the same hospital underwent an operation; he caught cold, erysipelas set in, had brain fever, temperature rose to 107. I called at the man's home, got permission to treat this case, and sent word to the man himself (I was known to him). Four days after treatment I visited the hospital. The man had recovered. A few days after he left the hospital and is now quite well, back at his employment. To our triune God — Life, Truth, and Love — be all the glory.

H. F., London, Eng.

INTERESTED THROUGH READING SCIENCE AND HEALTH.

I HAVE heard it argued that all who come into Christian Science become interested through the healing. I did not become interested through a desire for healing, but through reading "Science and Health with Key to the Scriptures." It explained the Bible so that I could understand it. I could not understand it previous to reading Science and Health, although I had tried to do so. I was also very much impressed by this fact,—that Christian Scientists practised their religion as well as preached it.

After learning of the benefits to be derived from this beautiful Truth, I had a great desire to be able to help others who needed the help Christian Science could give. With this thought I began to read and study Science and Health. After several months, I was healed of a disease of five years' standing. Besides taking many kinds of patent medicines, I had been treated by several of the best physicians, and seemingly helped at times, but never healed until I was healed through the understanding of the Truth.

M. E. C., Cambridge, Mass.

HEALED BY READING SCIENCE AND HEALTH.

WHEN I came in contact with Christian Science I was hopelessly miserable. I felt as if life were a failure and there was more sin and suffering than anything else. Afflictions of many kinds had fallen thick and fast around us. Some were such as could be put down with a brave heart, but those which struck at me through my children were more than I could bear. I lost courage,

my health failed, and I was so miserable and cross that I wonder at my husband's patience with me.

About this time I had occasion to spend several months in New York City, and there I was thrown with Christian Scientists. I was at once impressed with their cheerful, happy, loving ways. This was so unusual that I knew there must be some power back of Christian Science, and when in the course of conversation they told me that right thinking was the basis of right acting, and if one's thoughts were filled with good there would be no room for evil, it at least made me think. I attended the church three times, and it never failed to bring a sweet sense of peace and cheer.

After I left New York I studied the Bible closely and soon found that Christian Scientists put the proper interpretation on it, and I wrote to New York for Science and Health.

Strange to say, at this time I had a great desire to read this book. Drugs had failed to help me, but I did not suppose Christian Science would heal me physically. I only hoped it would bind up my broken heart and show me how to be better and how to help others. It did more than this; far more, it healed me of sick headaches, indigestion, internal trouble, terrible colds and coughs, and many other things; but the sweetest thing and the one I am most thankful for was, it taught me how to *love*.

Out of my heart of hearts I thank and love Mrs. Eddy, not only for my own healing and saving, but for those whom I have helped. It may bring joy to them, but it brings more to me. I have had difficulties to overcome, but "His grace is sufficient."

A. C. B., Macon, Ga.

HEALED BY FAITHFUL STUDY OF SCIENCE AND
HEALTH.

THE half can never be told of what Christian Science has done for me, but I desire to relate my healing of inherited consumption. It was five years before I could say, with solid conviction, I am healed,—healed by the Truth as revealed to my understanding by the study of Science and Health. The healing was the result of constant and earnest striving to know the Truth which will make all men free. Science and Health was my healer. My mother and all her family and also a sister of my father's had passed away with lingering consumption.

My sister and myself had received our so-called inheritance of the flesh,—consumption. We were both given up by the doctors as incurable. I was confined to my bed the greater part of twelve years. The last physician whom I employed was a noted practitioner, a specialist in San Francisco. He was well known in Europe as an eminent physician. He knew of no climate that could help me. He said, "I can only compare you to a sensitive plant. Touch you with either heat or cold and you wither." Such was my condition until I became a student of Science and Health. I have been healed six years, and am now trying to do all the good I can in the name of him who said, "He that believeth on me, the works that I do shall he do also."

If there are any who are waiting longer than they wish for their healing, let me say, "Be of good cheer, it will certainly come, if you trust and faint not."

L. A. Y., Los Angeles, Cal.

AWAKENED TO HEALTH AND HAPPINESS.

ABOUT four years ago I was liberated from bondage by the still, small voice of Truth. When I first heard of Christian Science I was at a sanitarium. The physician told me that a doctor who would say I could be healed, either knew nothing about his profession or had no regard for the truth. That night my pillow was wet with tears. Suddenly the sweet thought came, "The doctor is mistaken, you will get well." The tears were wiped away, and I rested sweetly.

In a short time I received a letter from my mother, which told me of the healing of a friend who had been an invalid several years, and whose case was considered hopeless. She had been under the constant care of prominent specialists in the North, and finally, when all material means had failed, she, as a last resort, had Christian Science treatment and was healed. She sent me the name and address of the lady who had treated her, with the request that I apply to her for help.

The thought of Christian healing appealed strongly to me, but I did not understand how a lady in Chicago could help me, while I was so far away. I thought if this is God's work, why cannot I go direct to Him for help? This I decided to do. I went home, and while using material remedies, I prayed to a corporeal God to bless them, and to please *let* me get well.

Seeing that our prayers and remedies were unavailing, we decided that travel and a change of climate would prove beneficial; so we went to Texas, travelled from place to place, drank mineral waters, and consulted physicians. Finally, we went to San Antonio, and I was

placed under the care of a noted specialist. After four months' faithful work he gave up the case. He was puzzled to note that the medicine had the opposite effect from that intended. The last physician who treated me gave me morphine in large doses to quiet the terrible agony I suffered at times. He did not hope to cure me.

About seven years from the time I first heard of Christian Science, I was visiting my mother in Mississippi. A young lady called, whose presence animated me with hope. I had met her in San Antonio a few months before, where she had gone for treatment, and judging from appearances, I thought she would never get well. At the time of her visit she seemed the very embodiment of health and happiness. I said at once, "What has brought about this wonderful transformation?" She told me about her healing and about Science and Health, and that many were healed by simply reading it. I saw in the expression of her face, and felt by the mental touch, that she was in possession of the Truth for which I was famishing. I said, "What you have I want." I ordered the book from the nearest available point. So hungry was I that I could scarcely wait for it to come. When it did come, on my birthday, I gave myself up entirely to its perusal. Day by day I read and pondered the words in my heart and was *awakened*. Never shall I forget the sweet uplifting that came. I forgot I had been sick, I forgot all else, in a sweet realization of the ever-presence of Love. In a short time I was healed. The last four years have been years of health and happiness, and I owe it all to Christian Science.

J. M. M., Houston, Tex.

LOVE SUPPLIES ALL OUR NEEDS.

AFTER reading Science and Health for some few months I saw that I must stop hating. At that time my sense of hate was centred on one who had been with me in a mining enterprise and who caused me to lose a large sum of money. By meeting the thought of hate with love every time it presented itself, it was finally utterly destroyed in my own consciousness. About that time, in my efforts to be established as a Christian Science practitioner, our finances became very low, and with nothing in sight from which to replenish our stock of needful things. With the cupboard about empty and the rent almost due, error screamed louder and louder, and the greater the lack seemed to be the harder my wife and I worked to meet it with Truth, but seemingly without success. When our cash on hand got down to thirty cents, with rent due and no sign of an income, there seemed to be but one thing to do and we did it. We sold our household goods and went to boarding.

I then looked for material work, but still held in thought that I had God's plenty and would demonstrate it. I could find nothing to do but to solicit orders for a coal firm, and that did not bring much income. Going about in this work, I went to the gentleman above mentioned to get an order from him. At this meeting (though we had stormy ones before) there was not a sign of that old evil — hate — present. Meeting him again the following day, he requested that I should join him and his partner in their business. The thought of becoming his partner had never occurred to me. The proposition was that I was to put in no money and get one-third of

the profits of the concern, to which I agreed, and with the result that during the past eighteen months I have had our living expenses out of the business, and on December 8 last received thirty-five hundred dollars cash as my share of profits.

L. H., St. Louis, Mo.

HEALED BY READING THE BOOK.

Two years ago I knew nothing whatever of Christian Science, and when it was first brought to my notice, I asked numerous questions in regard to it in a skeptical way, having no faith in such a thing as mental healing. For upwards of fifteen years I had been an agnostic. In my early days I had been a member of a Protestant church, and not having received the comfort and peace I was looking for at that time, and becoming, in consequence, very much dissatisfied, I finally drifted away from religious circles altogether, until I became practically an infidel, or at least an agnostic.

When asking questions about Christian Science, I was referred to Science and Health, and commenced reading this book. At first I was puzzled, but stuck to it (for I was looking for the Truth at this time), and having imbibed somewhat of the spirit, conceived the idea of putting it into practice. For some time I had been compelled to wear glasses specially ground for a bad case, as the oculist pronounced it, of astigmatism. If I did not wear them when working, I would soon have a headache, which would compel me to stop. I was enabled, through the simple reading of this inspired book, to lay aside these glasses, and have not felt the need of them for more than eighteen months. Also I had been an invet-

erate tobacco smoker for a number of years, and considered this habit my chief source of enjoyment; but at the same time that I removed my glasses, I stopped smoking, and have not had any desire to resume the habit from that day up to the present time.

But more than this, far more, is the wonderful revelation of the Truth, the finding of a God that can be understood and reached.

Once more I wish to express my gratitude to the Founder of Christian Science and author of Science and Health, and my daily prayer is to obtain more and more of the understanding which is set forth in her cherished works.

J. P. J., Chicago, Ill.

HEALED BY READING SCIENCE AND HEALTH.

ABOUT four years ago I met two young ladies who told me of their, to me, wonderful healing through Christian Science. They were very earnest and honest, and as I had an opportunity to watch their every-day life I had positive proof that they had perfect health without the use of drugs, — and no fear of food, climate, or disease; above all, they had peace and happiness. These things I desired above all else, for I was a great sufferer, with a miserable disposition, and was afraid of everything in the world. I was afflicted with catarrh, female trouble, lung and throat trouble, neuralgia, rheumatism, and indigestion.

I was a physical wreck. The doctors had failed to cure me of anything, but for a while relieved me somewhat. Soon I had to drink hot water and apply hot water as my only relief from pain.

What happiness I experienced when I became convinced that God had not sent this suffering on me, as I had been

taught. I persuaded my husband, who was bed-ridden, to try the Christian Science treatment, and he was healed in a month.

I thought as soon as I could afford to pay for treatment I would take it, but felt in no hurry, as I had suffered so long I had become accustomed to pain and was in no fear of immediate death.

While I waited I bought a copy of "Science and Health with Key to the Scriptures," by making a sacrifice. I went to the Christian Science Church regularly, and listened to every conversation on the subject, picking up crumbs of Truth, for I was starving, suffering, and miserable.

I accepted willingly the statements I read in Science and Health, whether I understood them all or not, and to my astonishment I began to get well without treatment from any one. Nothing I ate hurt me; weather began to lose its power also.

As sunshine banishes clouds and light darkness, the diseases disappeared from my body. I have used no drugs and am in perfect health; and this healing, being lasting, caused my relations to know that in Christian Science there is help for the sick when doctors fail, so they are now in health also, having tried the same fountain from which flows only pure, good water — Truth's fountain — Science and Health.

A. L., Dallas, Tex.

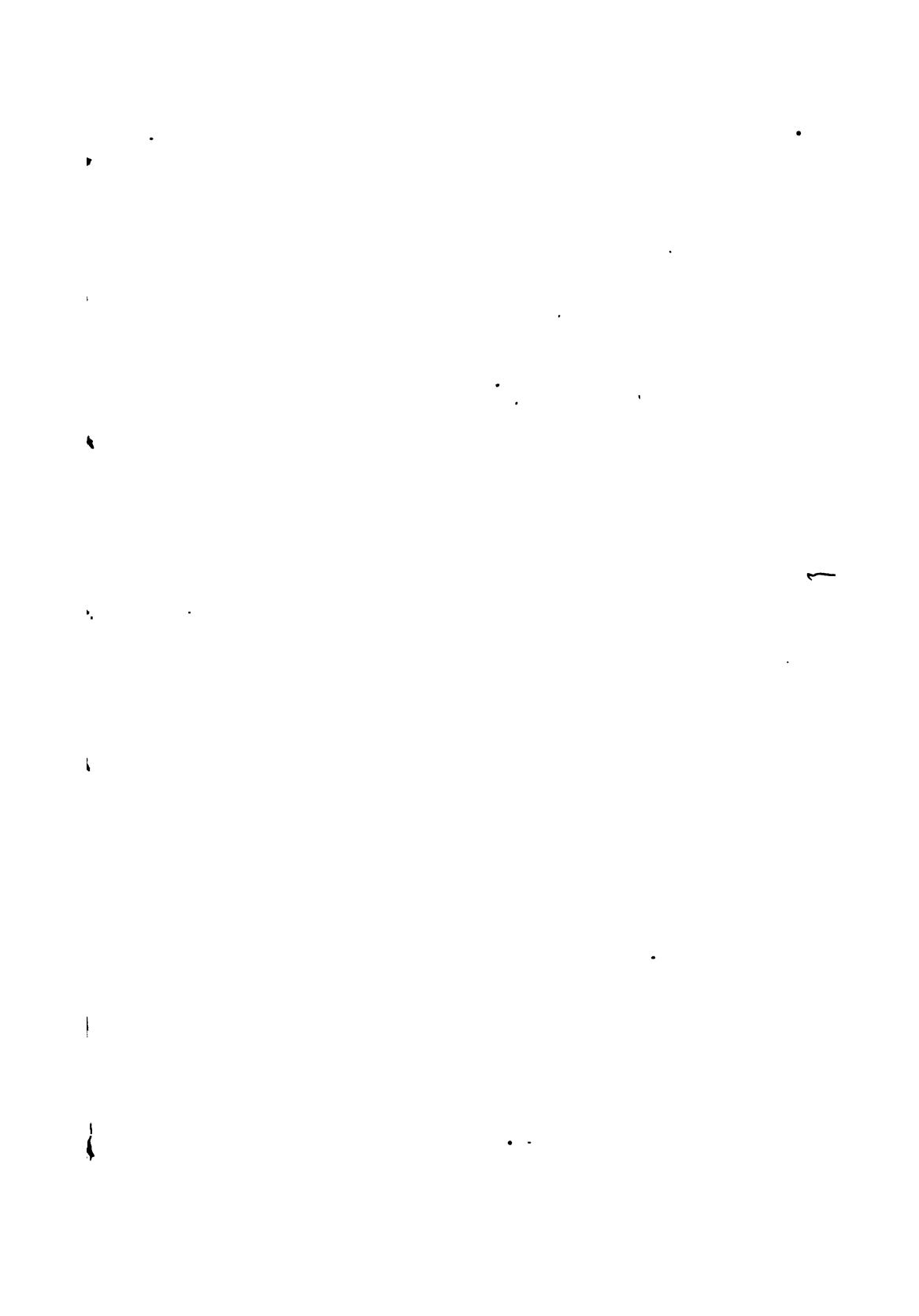
HEALED AFTER MATERIAL MEANS HAD FAILED.

IN the fall of 1895 I first heard of Christian Science. I was at that time confined to my bed with no expectation of ever recovering, as my physician, who was one of

the leading physicians in Philadelphia, where I then resided, had told me he could do no more for me. I had undergone a serious operation in the hospital, where I remained four months without receiving any benefit. I was then brought home in a much weaker condition than when I went. I kept my room and most of the time was confined to my bed, eight months longer, until Christian Science was brought to me. The operation at the hospital had greatly aggravated the nervous prostration from which I was suffering in addition to many other troubles. The stomach could not retain food. I was wasted to a skeleton. The eyesight was badly impaired from a painful form of astigmatism. There were times when I could not bear the light, and other times when I could not endure the darkness and had to keep a light burning all night. I was fitted to glasses, but was unable to wear any of them. Words cannot describe the agony of those months, both mental and physical, but Christian Science has changed it all, giving me a new heaven and a new earth; the heaven and earth of the scientific understanding of God as Love, who heals all our diseases.

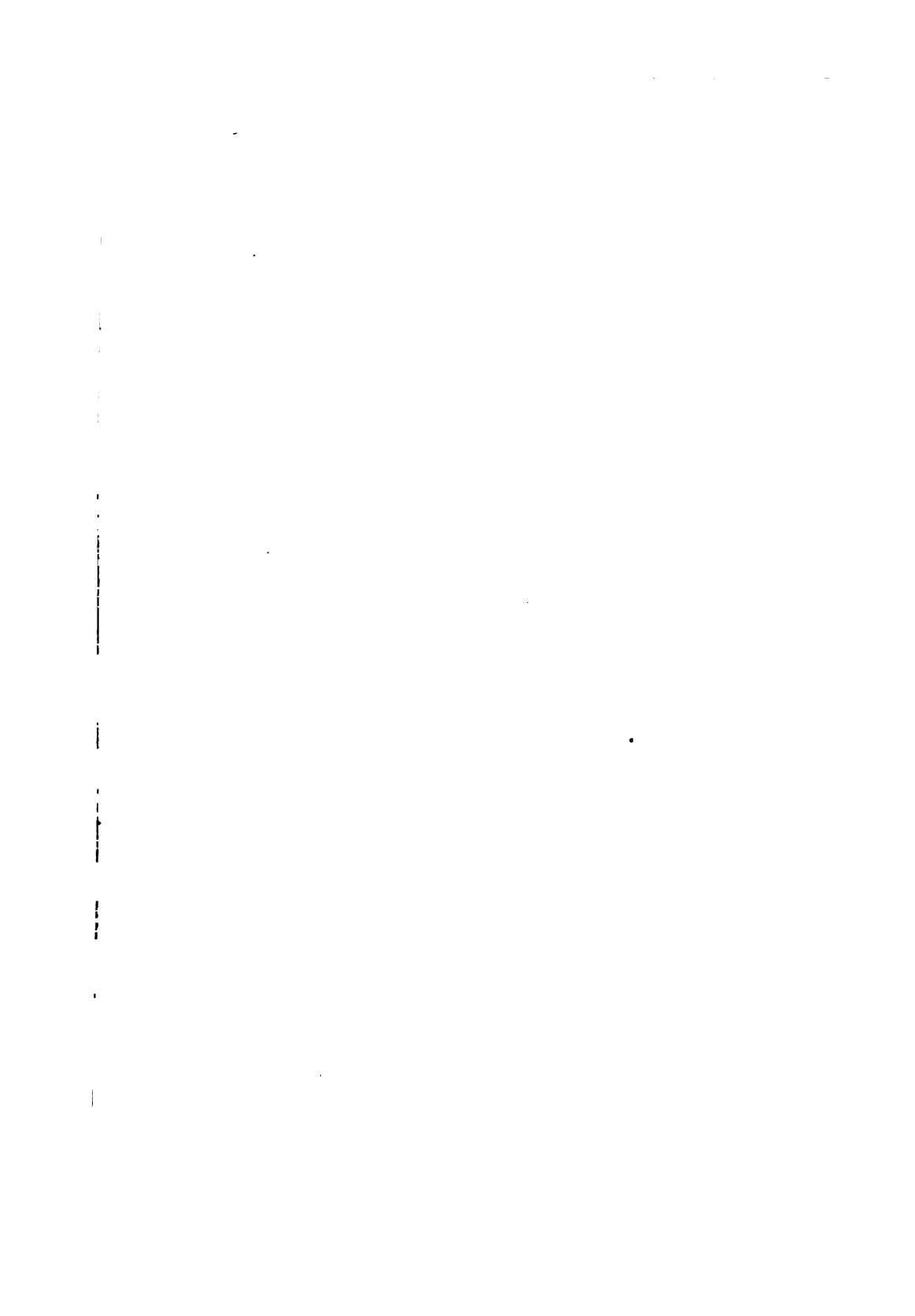
From a condition of extreme suffering and emaciation, I have come to a realization of perfect health, strength, and happiness, through the teaching of the Christian Science text-book, "Science and Health with Key to the Scriptures."

I. F. L., Baltimore, Md.



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